

A

Dialogue

BETWEEN A

Popish Priest

AND AN

English Protestant.

1606/692

Wherein the Principal Point
and Arguments of both RELI-
GIONS are truly Proposed
and fully Examined.

By *MATTHEW POOL*,

Author of the

SYNOPSIS CRITICORUM.

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TO THE
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THE variety and differences of Religion between *Protestant* and *Papist*, distract the minds, and trouble the hearts of all that have any sense of Religious Concernments. In this distraction, every serious man that hath any care of his soul, cannot chuse but heartily desire to seek for Resolution. To obtain this, there can be no better way, than to understand and examine the Pretensions and Grounds of both Religions. In order to this, I have endeavoured faithfully to represent, and duly to weigh them in the following Discourse.

Wherein, though I have not discussed all the Points in Controversie be-

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tween us and them; yet I have selected the most material, and have discoursed of most, if not all their weighty and plausible Arguments against the *Protestant Religion*. And this I may say, and no knowing Papist I think will deny it, All the other Points will follow the fate of those which are here examined, and live or dye with them. I know it will be pretended, That I have managed the Work with partiality and deceit, and that I make the *Papist* speak what I please, not what they think. This must be said of course, else the *Romanists* lose their old wont. Nor shall I at all think it strange, if instead of solid Answers, they return Calumnies: their Cause requires it: and no wonder if they that want Truth in their Religion, make Lyes their Refuge.

To silence all clamours, and satisfy all jealousies, will be impossible; I shall never attempt it.

But for satisfaction of such as are rational and ingenuous, I shall give this following account.

1. God is my witness, that I did diligently endeavour to pick out the strongest

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strongest Arguments I could find in their best Authors in each Point: nor have I willingly declined any thing of moment in the Questions here debated: If any Papist think otherwise, let him produce their greater strength, and I hope he shall find it fairly examined.

2. The several Discourses, Arguments and Answers which I put into the Papists mouth, are such as were first taken out of their mouths; and so it is but a piece of Justice and Restitution, to return them thither. They are generally such as are either known to be their opinions, and by themselves owned; or else delivered in the sense, and very oft in the words of their most approved Authors, whom I have quoted in the Margent. But here I expect the old clamour of false Quotations, wherein they have been so often taken tardy, that they must now look for the common infelicity of-----not to be believed if they should chance to stumble upon Truth. All the relief I desire in that case is, That the *Reader* who is able to do it, would examine them with his own eyes, and that will be my best justification.

To the Reader.

tion. I shall detain thee no longer, but commend thee to the good Spirit of Truth, to enable thee to discern between good and evil.



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To the People of the Romish C H U R C H.

THE Controversies between your Church, and ours, are by Gods blessing upon the endeavours of his Ministers, brought to this pass, That I am persuaded there is nothing wanting to the conviction of divers of you, but a free and diligent perusal of their Books without prejudice and partiality. This your Priests knowing, it is their great design to keep you from looking into them; and to that end to possess you with this Principle, That you need not trouble yourselves to enquire into books, you are safe enough so long as you believe as the Church believes, and follow the guidance of your Priests and Fathers. If this be an Error, it is a dangerous one, and may prove Damnable: That it is so, and that it will prove but a broken reed when you lean upon it, I hope you will see there is reason to believe, if you will but do your souls that justice, not prodigally to cast them away upon blind and wilful mistakes, and take the pains to read these ensuing lines.

1. If your Church be not infallible, then this Principle is rotten: howsoever you cannot with safety or discretion venture your souls on it, till you have examined at least this one point of the Churches Infallibility; do but examine that, and if you do not

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stiff both Reason and Conscience, you will see it is a meer Cheat.

2. If the Church (that is, a Pope with a Council) were Infallible (which is all that your great Champions plead for) yet all confess, that your particular Priests (upon whose conduct you hazard your Eternal welfare) are fallible, and subject to mistakes. It's most certain, that divers of your Priests and Confessors lead you into many (and some of them) damnable Errors. Thousands of your Priests, and Learned Doctors do charge the Jesuits with poisoning the Souls of the people with divers pestilent and damnable Errors, such as these: That a man may venture his Soul upon any probable Opinion; and that is probable, which but one of their Learned Doctors affirm. That a private man may kill his enemy to maintain his honour, though not by way of revenge. That a Priest may Absolve even old and inveterate sinners, and such as he believes incorrigible. That Affliction, or Sorrow for sin, arising merely from fear of punishments, is sufficient for Salvation; and, that the Affection of Loving God, is not absolutely necessary to Salvation. All these and many more are clearly proved out of their own Words and Writings in the Provincial Letters; otherwise called, The Mystery of Jesuitism: See the Latin Edition set forth and defended by Wendrokus. Now if the Jesuits may, and do, so damnablely deceive those thousands of you that depend upon their counsel and conduct, why may not other Orders deceive you in other things? Or what is there that can give you any reasonable security? Is it their Learning, Prudence, pre-
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tended Devotion, or Honesty, or any other such like quality? why, divers of the Jesuits have given as plausible testimony of these things (so far as men can judge) as most of the other Orders; or will you say, all other Orders are infallible, the Jesuits only excepted?

3. Nothing can be more evident (if the Bible be the word of God) than that the error or misguidance of the Priest, will not excuse the sin of the people. To satisfy you in this, I beseech you consider these reasons.

1. The Scripture condemns, and God severely punished those people which did follow the errors of their Priests. This did not excuse the Jews in Aarons time, that they were misled by Aaron, *Exod. 32*: nor those in the times of the wicked Kings of Israel and Judah, that their Priests did universally deceive them; and poor Elijah, and so Michaiah, were left alone; nor those in Malachi's days, that the Priests caused them to stumble at the Law, *Mal. 2. 8*, nor the Crucifiers of Christ, that they obeyed the decrees of their Priests and Rulers.

I list not to repeat what I have said elsewhere: therefore read Nullity of Romish Faith, Chap. 2. Sect. 12. And will you yet stumble at the same stone?

2. The people will not be excused by their Priests misguidance, because they neglect their duty. If indeed there were no duty incumbent upon the people, but to believe what your Priests say, and do what they require, then your Church speaks reason. But that none but a mad man will say.

There are several duties required of the people, no less than of the Priests; the Law of God was

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not given only to the Priests, but to all the people; God publisheth this Law in the hearing of all the people, and speaks in the singular number to every one of the people; Thou shalt do or forbear this or that; and the curse is threatned to the people, Deut. 27. 26, Cursed be he that confirmeth not all the words of this Law to do them: and all the people shall say, Amen: which the Apostle repeats, Gal. 3. 10, Cursed is every one, not the Priests only, but the People too, that continueth not in all things which are written in this Book of the Law to do them. If the Priests then should have taught the Israelites (as your Priests now teach you), Thou shalt worship a Graven Image, when God saith, Thou shalt not Worship a Graven Image: Can any serious man think this would have freed them from that curse; and that it was safer for them to obey the command of men, than of God? O the impudence of your Priests that dare say so! O the blockishness of those people that will believe them when they say so! your Pope may well contend with us, for it seems your Priests will contest with God for Supremacy. When the Priests and Prophets in Isaiahs days were generally corrupted, the people are not advised to believe all that they taught, and to obey all that they decreed (which is the strain of your Church), but are commanded immediately to go to the Law, and to the Testimony; and if any speak not according to them, they are to be rejected, because there is no light in them, Isa. 8. 20. Even people are required not to believe every spirit, but to try the spirits, 1 John 4. 1. Nor did the Apostles exempt themselves and their Doctrines

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ed, and required it in the people.

The Beræans are not reprov'd and censur'd (as they would certainly be that should tread in their steps, at Rome) but commended for examining the Doctrine of St. Paul by the Scripture, Acts 17. 11. And the same Apostle allows the Galatians, not only to try his Doctrines, whether they were agreeable to what they had received; but in case they find them contrary, he gives them Commission to censure and anathematize him, Gal. 1. 8, 9. And he bespeaks the Corinthians in this Language, I speak to wise men, judg you what I say, 1 Cor. 10. 15. And he commands the Thessalonians to prove all things (without exception) as well as to hold fast that that is good, 1 Thess. 5. 21. Consider these things, I beseech you, and do not wilfully cast away your precious Souls upon trifles. God hath given the Scripture as a Rule to try things by (and this was written for the Ignorant, and the people, as well as the Learned, and the Priests, John 20. 31.) he hath given people Reason to try things with; if you will hide these Talents in a Napkin, at your peril be it. The Prince was commanded to Read and Meditate in the Book of the Law, that he might observe to do all that is written therein, Josh. 1. 8. Can you seriously think, that if the corrupt Priests had agreed to teach him to do contrary to all that was written therein, that this would have excused him before God? then that Precept was both superfluous and dangerous; and if you do not think so, (as you must needs, if you have any Conscience) then neither will it excuse your people; for according to the Doctrine of your Church, Prince and
People

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People are alike in this, both tied to believe as your Church believes. God commands every Christian to prove his own work; and tells us, that every man shall bear his own burthen, Gal. 6. 4, 5; and that every man shall give an account of himself to God, Rom. 14. 12. (Do not think your Priests account shall serve turn) and all the Christian People of Corinth are commanded to examine themselves whether they be in the Faith, 2 Cor. 13. 5. And dare you still live in the wilful breach of all these Commands, and blindly give up your Souls and Consciences by an implicit Faith, to the conduct of your Priests, to lead them whither they please?

3. The Scripture hath given you full warning of your danger. Read but two places, Ezek. 33. 8, (where God assures us, that the wicked shall dye in his iniquity, though he perished through the watchmans fault) and Matth. 15. 14, (where Christ confutes this very opinion of yours, which was also the opinion of the Jews, that they were safe enough while they followed their Priests Decrees and Counsels; and tells them, If the Blind lead the Blind, both shall fall into the Ditch) and doubt of this if you can or dare.

In a word, if this senceless Doctrine were true, not only Men would have Dominion over our Faith contrary to express Scripture; (Be not ye called Masters, for one is your Master, even Christ Matth. 23. 10. Not that we have Dominion over your Faith, said the great Apostle) but also Christ should lose his Dominion, and have no Authority in his Church, but as you Priests please; and it seems he shall not have this favour from you, so continue in his Office, *quandiu bene te gesse*

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rit, but quamdiu vobis placuerit ; and Christs power is apparently limited to your Interpretation ; but the power of your Church is absolute and unlimited , and the people obliged to believe them, quamcunque sententiam tulerint, whatsoever they shall decree, as Gretser expresseth it. If this be not to make the word and Authority of God and Christ void, through your Traditions, I know not what is. I will trouble you no further : If you be capable of Counsel, take warning, and suffer not your selves to be led Hoodwinkt to Hell, to serve a carnal Interest of some among you ; but quit your selves like men, and by the grosness of this delusion, learn to suspect the rest ; and with humble and honest hearts, Read what is here proposed to you for your Souls good, and God give you light. Let my soul prosper no otherwise than I heartily wish the good and salvation of you all ; but if you will still persist in your blindness, and add further obstinacy to your Errors, I shall comfort my self in this, That I have delivered my own soul ; your blood be upon your own head ; for there it will assuredly fall, and not upon the Priests only.



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A DIALOGUE be-
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and an English Prote-
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Pop.

DEAR FRIEND, I
am glad to meet with you
after so long a separation;
for I remember we were
brought up at the same
school, and I rejoyce in
the opportunity of renew-
ing our Acquaintance: I desire a little discourse
with you, to understand how it is with you in point
of Religion?

Prot. I am of the Protestant Reformed Reli-
gion.

Pop. I am heartily sorry for it, in regard of
our old intimacy; but if you will give me leave, I
do not question, but in a very little time to give you
such reasons as will force you to leave those dam-
nable Errors, and to return to your ancient Mother
the Church of Rome.

Prot. With a very good will shall I yield my
self to your Instruction; I desire nothing more
than true Information; I know I have a Soul

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to save, which is of infinite worth, and I am not fond of damnation; therefore if you give me better grounds than I have, you shall not find me obstinate: but this I must tell you, You must not put me off with fancies and bare affirmations; but I shall expect solid proof of what you say from Scripture or Reason; and now speak what you please.

Pop. First, my dear Friend, I must intreat you to consider that which your own Ministers teach you, to wit, That there is no Salvation to be had out of the true Catholick Church, which is the Church of Rome.

Prot. That none is saved out of the true Catholick Church, I grant (for the Catholick Church includes all Believers in the world); but a man may be saved that is no member of the Roman, nor of any particular Church; for although you ingross to your selves the name of the Catholick Church, nothing is more clear, than that the Church of Rome is at best but a part of the Catholick Church, and that a very unsound one too; and there is a false Church (in which Salvation cannot ordinarily be had) as well as a true Church (out of which it cannot ordinarily be had); and I have heard more to prove yours to be this false Church, than I am able to answer, or you can ther, as I suppose: therefore this being only a general (and so an unconcluding) Argument, I desire you to come closer to the point.

Pop. Then, my dear Friend, you consider the danger of your way, of ours; since all your Ministers confess, that the Roman Catholick may be saved



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saved in his Religion; but all our Church unanimously declare, That you are damned if you live and die in your Religion.

Prot. You call us Schismatics; but by this Argument you prove your selves to be so: For I have oft heard it, that in the very same manner those infamous Schismatics, the *Donatists*, argued against St. *Austin*, and the Catholick Church, That he confessed salvation was to be had in their Churches, which they affirmed was not to be had in the Catholick Church; and this very thing was by St. *Austin*, and the Church of that age condemned as their great Schismatical Principle. But let that pass. To come to your Argument, Remember the condition I made with you, that you do not put me off with Fancies, and bare Affirmations, for I expect you shall make good every word you say. Now here I find you under a great mistake; and though I have heard it most confidently delivered by divers of your Brethren, yet you must give me leave to believe my own eyes and ears: I read it in divers Books of our Learned English Divines, and have heard it from divers very able Scholars and Ministers, That Popery, in these times and places of light, is to those that may see that light, and will not, not only dangerous, but damnable; nor do I pin my Faith upon their sleeves, but they have given me not meer affirmations, as you do; but such arguments as I confess I cannot answer; yet if you can, I shall be ready to hearken to you.

Pop. *It is easie to say in general, That our Religion is dangerous or damnable: but I beseech you*
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shew me wherein; which are those Doctrines and Practises of ours wherein the danger lies?

Prot. I will instance in few of many particulars:

First, That Idolatry is a damnable sin, your own Authors grant: and Scripture expressly affirms, *Idolaters shall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10, and Rev. 21. 8. & 22. 15. And that your Church is guilty of Idolatry, especially in the worship of Images, and of the Host, or Consecrated Bread in the Sacrament, is the Doctrine of all Protestant Churches, and I shall prove it before you and I have done.

Secondly, That the Worshipers of the *Babylonish* beast, Rev. 13. & 14. are in a damnable condition, you all grant; and it is affirmed by God himself, Rev. 14, 8, 9, 10, 11. And that *Rome* is that *Babylon*, the most and learnedst of your Doctors agree, only some of them pretend it is *Rome-Heathen*, as it was; and others, that it is *Rome-Jewish*, as it shall be in the end of the World; both which conceits are fully refuted by divers of our Authors.

Thirdly, That it is highly dangerous to trust in Man, and to trust in our own Righteousness, sufficiently appears from *Jer.* 17. 5, *Cursed is he that trusteth in Man*; and from that dreadful example of the *Jews*, who going about to establish their own righteousness, did not submit to (and therefore lost the benefit of) the righteousness of Faith, Rom. 10. 3. and that you are guilty of this sin, in trusting to Saints and to your own Merits, shall appear in the following Discourse.

Fourthly,

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Fourthly, It is dangerous to add to the word of God; and this your Church is not only deeply guilty of, in adding their Tradition (* to be received with equal reverence to the holy Scriptures) but obliges all its Members to justify those additions, and thereby intitle them to the same plagues with themselves.

Fifthly, (to name no more) It is highly dangerous to break any of Gods commands, and to teach men so, and to make the word of God of no effect by the Tradition; we know the Lord does Christ pronounceth against the Pharisees for these things. And this your Church is deeply guilty of, as in many other particulars, most eminently in this, that you profess no men are obliged to receive the Scriptures as the word of God, nor to believe any thing in them, but for the testimony of your Church. *

By this it appears, that you have no reason to boast of the safeness of your way. And as for your threats of Damnation to all that do not submit themselves to your Church and Pope, however they may terrifie silly people, yet make it from me, to prudent men it is rather an argument of the falseness of your Religion. For such will be apt to conclude, that your Faith is not right, because your uncharitable-ness is so notorious and monstrous in condemning all the world besides your selves, and that too upon such frivolous pretences. This argument therefore of yours hath little weight.

* *Concill Trident.* * See my Nullity of Romish, Cap. 2. Sect. 4.

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Let me hear what further you have to say against our Religion.

Pop. Then consider seriously of this, that your Church confesses, that she is fallible, and that you have no infallible Judg among you, whereby Controversies may be ended; but our Church is infallible.

Prot. I confess now you speak home; make this good, That it is necessary the Church should be infallible, and that yours is so, and I shall ease you of the trouble of further Arguments; but I must ask you two Questions.

1. What is the meaning of this Proposition, and, 2. How will you prove it? For the first I ask you how you understand it? what is the Church which you tell me is Infallible? Are you agreed among your selves in that point? To tell me of an infallible Judg, and not to give me infallible assurance who this Judg is, is to deceive me with vain words, and will not more end controversies, than to tell me there is an infallible Judg in Heaven: For where I pray you, shall I find your infallible Judg? Now I am in quest of him, I intreat your counsel and direction. Tell me then, Is it the body of your Church, and multitude of Catholics, that is your infallible Judg? Do you make your people the Judg of Controversies?

Pop. No; For we all agree the government of the Church is Monarchical.

Prot. Are you then agreed, that the Pope alone is the infallible Judg? speak the truth, and the whole truth, and nothing but the truth.

Pop.

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Pop. I will deal truly with you, we are not all agreed in that point; the French Catholicks generally deny it, and divers of our eminent Doctors and Writers, as (Bellarmine confesses *) and among the rest a Pope, Adrian by name, denies it; and even they that seem to be better minded towards the Pope, acknowledge that it is no heresie to deny this; and that divers good Catholicks deny it, and that it is but a disputable point *.

Prot. Is it then a General Council that is infallible? Are you agreed in that? deal truly and clearly with me.

Pop. Then I must confess we are not all agreed that neither; For the Pope will deny this, and the Jesuits, and Italian Catholicks, and others, ascribe this Infallibility to the Pope only.

Prot. Who then is this infallible Judge?

Pop. The Pope, and a general Council meeting together.

Prot. Is there then at this time any general Council at Rome, or elsewhere, which doth agree with the Pope?

Pop. No; but though there be no Council now of their persons, yet there is in their writings, and the Pope agreeing with them, is Infallible.

Prot. But I have been told, that all your Doctors agree in this, That no Writing can be Judge of Controversies: If you deny this, I should think the Writing of God (which you acknowledge the Scripture to be) might challenge this privilege, as well as the Writing.

* De Pontifice, l. 4. c. 2.

* Cressy in Exomolog In the Appendix ch. 4.

m. 7. Holden de Resolutione fide, l. 2. c. 1:

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tings of any Council of men. You all plead for the absolute necessity of a living infallible Judg.

Pop. *Though Catholicks are divided in the manner of expression, yet all are agreed in this general Proposition, That our Church is Infallible.*

Prot. Call you this only a difference in manner of expression, for one to say the Pope infallible, another to say he is fallible? I beseech you some of you to affirm the infallibility of Councils, others utterly to deny it. I beseech you remember, I am inquiring Particulars (and therefore do not put me off with deceitful generals) who, and where is the man, men to whom I must go to be infallibly resolved in all Controversies? For if the King should tell his people he hath appointed a Judg to end all their civil Controversies, that would be to no purpose, unless he should tell who that Judg is. So that till I hear you agreed in this particular, my doubts and perplexities must needs remain. And then at the next point, I ask you, how you prove the Infallibility which you pretend to? I must tell you, since it is the very foundation of your faith. I expect very clear and undeniable Proof. I pray you bring me two or three of your strongest Arguments.

Pop. *In this you speak reason, and I shall comply with your desires. I shall give you two or three plain and evident Scriptures to prove it. 1. The of Mat. 16. 18. Hence I thus argue, The Church is said to be built upon St. Peter, he is the Rock spoken of; and this Rock doth, together with St. Peter, include his Successors; and the Church built*

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upon this Rock (that is, united to, and built upon the Pope) is infallible, for it is said, The Gates of Hell shall not prevail against it.

Prot. Not one of these things is true:

1. It is more probable that not Peter's Person, but his Doctrine or his Confession concerning Christ, (which now he made) is the Rock upon which the Church is built; Scripture is its own best Interpreter: It is not Peter, but Christ which is the foundation of the Church, as he is called, *Isa. 28. 16*, compared with *1 Pet. 2. 6*, *7. 3*. It is expressly said, *1 Cor. 3. 11*, Other foundation can no man lay but that that is laid, which is Jesus Christ; and this is the more considerable, because he speaks against those that made the Apostles foundations, one saying, *I am of Paul*; another, *I of Appollos*, *I of Cephas*. And if this were spoken of Peter, no more is said of him here, than is said of all the Prophets and Apostles, *Ephes. 2. 20*, *12* are built upon the foundation of the Apostles and Prophets.-----And besides, if by this Text Peter had been made Supreme and Infallible Head of the Church, and Judg of all Controversies, no Man in his wits can believe that St. Paul would have treated him so irreverently (to speak the least) as he doth *Gal. 2*, (which is more considerable, because then Christ was dead, and Peter in the actual exercise of his Headship and Government, and if we may believe you, publicly and universally owned for such) that he would have equalled himself with him as he doth, *Verse 7*. The Gospel of the Uncircumcision was committed to me, as the Gospel of the Circumcision to Peter: And that he would

would have spoken promiscuously of *James*, *Cephas* and *John*, that they all seemed to be pillars, Verse 9, and not a word of *Peters* being the rock and foundation; and that he would have withstood *St. Peter* to his face, as he did Verse 11.

2. If this were meant of *Peter*, yet this is nothing to his Successors. You must first prove that *St. Peter* had a Successour in that supposed universal Headship, which will be very hard to perswade any understanding Man for, 1. That authority which the Apostles had over all Churches, was peculiar to them, and died with them: we see God did not think it necessary to leave a Successour to *Moses*, (in his full and absolute Authority) no more was it necessary to leave any after *Peter* and the Apostles; and the reason is the same, because the work of the Law-giving was finish'd, and those that came after were tyed to the execution of their Laws. 2. Besides, if *Peter* did leave a Successour, what prudent Man can believe that he would not have left some notice thereof to the world in one of his Epistles? I find he saith, *I will endeavour that you may be able after my decease, to have these things in remembrance*, 2 Pet. 1. 15. How easie had it been to have added, *to that end I leave a Successour, whom you must hear in all things*? I find *Moses* was very careful to leave a Successour, and so was *Elias* and *David*, and *Christ* (as my Father sent me, so send I you) Was *Peter* the only careless person, that would not be at the expense of a word to prevent all those Heresies, Schisms, and Contentions which were even then

then broached, and most likely to encrease after the death of the Apostles in the Christian world?

3. If any did succeed St. Peter in his Headship, one would think it should have been one of the surviving Apostles, especially St. John, who lived above twenty years after him; for who can believe (that regards what he believes) that *Linus* or *Clemens* who is said to be St. Peter's Successour, should be superiour to St. John? yet the foundation of all your Religion is built upon this nonsensical opinion: And if this priviledg did belong not only to Peter, but some of his Successors; yet to say, (in) belongs to all following Popes (divers of which are acknowledged to be Apostatical and most wicked wretches); and that such Monsters as were the true slaves of the Devil, and brands of Hell, should be the foundations of the Church, by whom the Church was to be secured from the gates of Hell, will not find belief with serious Men, till East and West meet together: and besides, when our Divines say, The Pope is Antichrist, and the Man of sin; you use to answer, that these expressions, *the Antichrist*, and *the man of sin*, must needs point at a particular Man, and not a whole order of Men; which if it be true, the expression there used of *this Rock* (especially being so particularly levell'd at Peter, as you will needs have it) cannot with any colour be thought to mean a succession of many hundreds of persons. And sure I am, whatever the Text speaks of Peter, it speaks not one word of Peters successors, and therefore it

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is as easie for me to deny it, as you to affirm it.

3. Whatever this promise or priviledg is, belongs no more to the Church of *Rome*, than to the Church of *England*, the name of one here as clear as the other: It is a general promise extending to the Church at all times and places, signifying, that God will have and maintain a Church to the end of the World. And if this place concerns only those that are built upon *St. Peter*, you grant the Church of *England* once was, as the Church of *Rome* now is, built upon him too, when it was subject to the Pope: And if their being built upon *St. Peter* did not secure them from Fallibility and Apostacy (as you say it did not), then consequently the building of the Church of *Rome* upon *St. Peter*, did not make them infallible, but they might (as we say and prove they did) fall away. And certainly one of the two things must be granted, Either that every Church which did once adhere to *Peter*, or the Pope, are secured by this Text from falling away; or else, that notwithstanding the Promise, every Church that now is subject to the Pope, may fall away from him, and so the Pope may be a Head without a Body, a Shepherd without so much as one sheep: For if this Text did prove what they desire, that those that do adhere to the Pope, whilst they do are infallible; yet it doth not prove, that they all shall constantly adhere to him (which is quite another thing).

4. If this Promise and Priviledg did belong to any particular Church, and to yours (as you speak)

special manner), yet it doth not prove your Infallibility: This place concerns Doctrines no more than Manners, and secures your Church no more against damnable Heresies, than against damnable Practices, since the gates of Hell prevail by one as well as by the other; and since you acknowledg that *Peters* successors have lived and died in damnable sins, they might as well die in damnable Heresies: Besides, if this Text did prove the Popes Supremacy, yet here is not one word concerning his Infallibility, which is quite another thing.

5. If this Text did prove any Infallibility, it doth not prove the Popes Infallibility (which you alledg this Text for) but the Infallibility of the Church which is built upon it.

Pop. But that Church is Infallible, because they adhere to the Rock, viz. the Pope, who therefore must needs be more Infallible.

Prot. Then it seems the foundation of all your Infallibility is in the Pope, as *Peters* successor, whom multitudes of your own Learned and Approved Doctors acknowledg to be Infallible. I have heard you all confess, That your Popes may err in Manners and Practice. Is it so?

Pop. Yes.

Prot. Then whatsoever he thinks, he may speak lies, and deceive the World, in telling them he is Infallible; and sure if a Man will receive for any thing, he will do it for such an Empire as the Pope holds: but I have heard also your Popes may err in matters of fact.

Pop. That we all agree in.

Romish Church not Infallible.

Prot. Then he may mistake and err in these Questions, Whether *Peter* left a Successor? and, Whether the Bishop of *Rome* be the person? and, whether there hath been that uninterrupted succession in the Papal Chair, which you pretend to be necessary, which must be Infallibly certain, or else the Pope holds his Authority only upon Courtesie; so this place will not stand you in much stead. Let me hear if you have any better Argument.

Pop. There is another place, which if you were not an obstinate sort of Men, would satisfy you all, and that is *1 Tim. 3. 15*, where the Church is called, The Pillar and ground of Truth, and therefore is Infallible.

Prot. Let me first ask you, What Church is there spoken of, which you say is Infallible? Is it the Church of *Rome*? Was *Timothy*, Bishop of *Rome*, or no?

Pop. No, he was Bishop of *Ephesus*: But why do you ask that Question?

Prot. This place apparently speaks of that Church in and over which *Timothy* was set, so if it speak of any particular Church, it must be that of *Ephesus* (which you confess was Fallible) not that of *Rome*; or if it speak of the Universal Church, that might be Infallible though the Pope and all the Church of *Rome* (truly so called) should fail and perish. Tell me, I beseech you, in particular, What is the Church, which from this and other places, you conclude to be Infallible?

Pop. It is the Pope with the General Council, I have told you.

Prot. Then I pray you make sense of the verse; for to me it is meer nonsense---*Timothy*

Romish Church not Infalible. 15

is here advised to behave himself rightly in the House of God, which is the Church of God, and the pillar and ground of Truth: According to your opinion, this is the sense of it, That thou mightest know how to behave thy self in the Pope and a General Council. I pray you tell me truly, Was there a General Council then sitting?

Pop. No, There was no General Council from that time, till two or three hundred years after, when the Council of Nice was assembled.

Prot. Then it seems to me a most unreasonable thing to say, that Paul directs Timothy how to behave himself in a General Council (which was not then in being, nor like to be) and that he doth not direct him how to behave himself in that body, the Church, in which he then resided and ruled.

Besides, I pray you, Where is the Pope or a Council called the House of God? If they have any thing to do there, they are the Governors, the Stewards, the Officers of the House, but are never called the House of God; but this Name is always ascribed to the multitude of Believers and Professors, as Heb. 2. 5, 6, where Moses (whose place in the Church the Pope pretends to) is not the House, but the Servant, the Officer of it; so Heb. 10. 21, Having an High-Priest over the House of God; so 1 Pet. 2. 5, Ye as lively stones are built up as a Spiritual House: And if you know any one place where it is otherwise used, I pray speak; if not (as by your silence I see you do not) all understanding men will conclude, that neither Pope nor Council are concerned in this Priviledg. But besides, let me further ask you,

16 *Romish Church not Infallible.*

Can you give me assurance that these words, which is the ground and pillar of Truth, imply Infallibility?

Pop. It is true, the words are figurative and metaphorical, but that is the meaning of them.

Prot. My old Friend, Can you advise me to venture my Salvation upon a metaphor? or that that is the true and only sense of the words? Prove it, and I am your Prisoner; but it seemeth to me far otherwise. God saith to *Jeremy*, *I have made thee an Iron Pillar*, Jer. i. 18, Was *Jeremy* therefore Infallible: Peradventure, that was too mean a metal to amount to Infallibility; but your Church is a brazen Pillar, and so it seems by the impudence of your Assertions. I read in *Eusebius*, * That the Saints of *Vienna* and *Lyons*, called *Altalus* the Martyr, *A pillar and ground of the Truth*; yet you will not allow him to be Infallible; by which and divers other passages it is sufficiently evident, that a Pillar in the Church is no more than a man that is well rooted and grounded, and strong in the faith, as he is a reed that is tossed to and fro with every wind of Doctrine; let me therefore hear if you have any better arguments.

Pop. Then Joh. 16. 3, is an express promise, When the Spirit of truth is come, he will guide you into all truth; and therefore our Church is Infallible.

Prot. Tell me, I pray you, Is not this promise made to the Apostles only? if so, What

* Lib. 5. Cap. 1.

is that to you ? If you say otherwise, How do you make it appear that it concerns their Successors ?

Pop. That appears by comparing another place with it, Joh. 14. 16, The Comforter shall abide with you for ever : not surely in their persons, for they were to dye in a little time ; but in their successors.

Prot. I expected a place which had said at the least, that the Spirit should lead them into all truth for ever ; but this is quite another thing : you dare not say, that every one with whom the Comforter abides, is infallible : but to forgive you this great mistake, Tell me truly, Is it then your opinion, That all the Successors of each of the Apostles, viz. all Bishops, or all Ministers, are infallible ?

Pop. No, in no wise : for it is only S. Peter's Successors, or the Pope, who is infallible ; and others only so far as they depend upon him, and cleave to him.

Prot. Then this Text is not for your turn ; for if it do extend to the Apostles successors, it extends either to all, or none ; for sure I am, this Text makes no difference : Besides, how do you prove that these words of the Spirits leading into all truth, if they do reach further than the Apostles, do imply infallibility ? Then all believers are Infallible, for they are all led by the Spirit, Rom. 8. 4.

Pop. True, but here they are said to be led into all truth.

Prot. You know the words *all* and *every* are often taken in a limited sense, as when the Gospel is to be preached to every creature,

18 *Romish Church not Infallible.*

Mark 16. 15. And you may as well conclude the omniscieny of all believers, from *1 Joh. 2. 20,* you know all things; and *v. 27,* the anointing teacheth you all things; as the infallibility of your Popes or Councils from that phrase: and one Answer serves for both places, *viz.* that they speak of all necessary truths. But why do I hear nothing of *Luke 22. 31?* *Simon, Simon, Satan hath desired to winnow you, but I have prayed that thy faith fail not.* I have heard that *Bellarmino* useth this argument, but I confess, I thought they abused him.

Pop. It is true, he doth use it, and it is a solid one, though you scorn it.

Prot. How do you know that it is meant of all Peter's Successors? for there is not one word of them here. But if I grant these were meant, Do you then all believe that all Peter's Successors are infallible?

Pop. I did before acknowledg that we are divided in that point.

Prot. Can you think to convince me with that argument that does not satisfy your own Brethren? Moreover, tell me I pray you, What was the faith of Peter which was struck at by the Devil, and pray'd for by Christ?

Pop. The event shews that; for the Devil tempted him, and prevailed with him to deny his Master.

Prot. Did Peter deny Christ doctrinally, and fall into the damnable error of disbelieving Christ to be the Messiah? or was it only an error of miscarriage of his tongue, which spoke against his Conscience and Judgment?

Pop.

Pop. Far be it from me, to say that Peter did so damnably err in his judgment, I know no Catholic who saith so; all do agree that it was only an error of his tongue and conversation, and a practical denial of Christ.

Prot. Very well: Hence then I gather, that Christ prayed for his practical, not for his doctrinal faith; and that his grace of faith might not be utterly lost by his fall: so that, if this Text and Prayer reach to your Popes, it should rather secure them from damnable Apostacies in practice (which you confess many of them fell into, and died in) than from heresies (of which this Text speaks not at all). But have you no other Arguments?

Pop. Yes, there is one more, which were sufficient if there were no other, and that is from Gods Providence; It is unbecoming the wisdom of God to leave his Church without a guide, or Infallible Judg, by which means there would be no end of Controversies: and since you do not pretend to have any such in your Church, it must be in ours, or else there is none in the world.

Prot. I had thought you would have only taught me, but now it seems you will teach God how to govern the world. It should seem to me, that God was not of your mind; he did not think fit to end all Controversies, but to permit that there should be Heresies, 1 Cor. 1. 19. And if God in his wisdom thought an Infallible Judg necessary, certainly that same Wisdom would have named the place, person, or persons, where people should have found this Infallibility. Was it ever known since the beginning of the World, that any Prince

20 *Romish Church not Infallible.*

constituted Judges in his Kingdom, not so much as giving notice to his people who they were, to whom they must resort for Justice? this God hath not done; for you do not pretend a particular place which settles this infallible Judg at *Rome*, but only some general and fallacious Arguments, as I have proved; and besides, it is so far from being evident, that your selves are not agreed about it: but some seek for this infallible Judgment in the Pope, others in a General Council; and these do as fiercely dispute one against another in this point, as you do against us in many others and therefore it is much more rational for me to conclude thus; God hath not nominate and appointed such an infallible Judg in the Church; therefore there is none, and it is no fit there should be one; than sawcily to undertake to be the Counsellor of the Almighty, and to tell him what is fit to be done; and then conclude that it is done. In short, For Controversies about Fundamental and necessary things, God hath provided sufficient means for the ending of them, having clearly enough determined them in his Word for the satisfaction of all that are diligent and humble, and teachable: And for Controversies of less moment, there is no necessity of having them ended; nor would they be much prejudicial to the peace of the World and the Church, if man would learn to give any allowance for the infirmities of humane nature, and exercise the great and necessary duty of Charity and mutual forbearance. But since this is all you say upon this particular, I pray you let

Of the Charge of Novelty. 21

hear what other Arguments you have against our Church and Doctrine.

Pop. *Then another Argument against your Church and way, is taken from the Novelty of it; As for our Religion, it hath had possession in the world ever since the Apostles days; but you are of Yesterday, and know nothing; your Religion is an upstart Religion, never heard of in the world till Luther's days.*

Prot. First, let me ask you this Question, If you had lived in the days of Christ, or of the Apostles, or of the Primitive Fathers, what would you have Answered for your self? you know better than I, that this was the very Argument which *Jews and Heathens* urged against the *Christians* then; they charged Christ with not walking after the Traditions of the Elders, Matth. 7. 5. And the *Athenians* said to Paul, *May we know what this new Doctrine is?* Acts 17. 19. And the *Pharisees* had Antiquity on their side, being Zealous for the Traditions of the Fathers, Gal. 1. 14. And though it be true that the Apostles had the first Antiquity for them, delivering nothing but what for substance was in Moses and the Prophets, Acts 26. 22. (which also is our case) yet the immediate and latter Antiquity was against them, and for divers ages together these Doctrines had been in great measure obscured and unknown. What then would you have Answered to a Jew or a Heathen objecting this Novelty to you? Learn from Christ, who when the *Jews* pleaded for the continuance of their old practices in the matter of Divorces; he accounted it sufficient confutation, that from the beginning it was not

so,

So, Mat. 19. 7. And to all the pretences of the *Pharisees* from Antiquity, he opposeth this one thing, *Search the Scriptures*, Joh. 5. 39. So you dispute against us with the Arguments which the *Pharisees* used against Christ, and we answer you as He answered them: Besides, let me ask you this Question, If I could clearly prove to you all the points of our Faith, and disprove the points of yours, from the Holy Scriptures, tell me, Would you then acknowledg the truth of the Protestant Religion, notwithstanding all this pretended Novelty?

Pop. Yes certainly, for we all confess the truth of all that is contained in the holy Scriptures.

Prot. Hence then it follows undeniably, that the main thing that you and I must look to in our faith is, that it be agreeable to the holy Scriptures; and if ours be so (as I am fully perswaded it is) and yours the contrary, neither Antiquity is any argument for you, nor Novelty against us. Besides, when you charge our Church with Novelty, I suppose you mean that our Doctrines are new.

Pop. I do so.

Prot. Then you cannot justly charge us with Novelty: for,

1. You confess the Antiquity and verity of the most of our Fundamental Doctrines, and your selves do approve them, only you make additions of your own to them; you own the Scriptures in our Bible, only you add the *Apo-crypha*: you acknowledg Scripture the Rule of Faith, only you add Tradition: we believe all the Articles of the Apostles Creed, (the

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* belief whereof the Antient Fathers thought sufficient to Salvation), and the Doctrine of the four first General Councils, as you do also : You own our Doctrine of Christs satisfaction, and Justification by Christ and Faith, only you add your own works and satisfaction : Our two Sacraments you approve, only you add five more : Our Doctrine of the two states of Men in Heaven and Hell you own, only you add Purgatory : You own Christ for your Mediator, and Prayers to God through him, only you add other Mediators : Our worship of God you own, only you add Images. These are the Principal points of our Religion, and dare you now say that our Doctrines are new?

2. Many of your ablest Doctors confess, that divers of the peculiar Doctrines of your Church are new and unknown to the Antient Fathers ; and it is most evident and undeniable concerning Indulgences, Purgatory, Communion in one kind, Worship in a strange tongue, the receiving some of your Apocryphal Books, Transubstantiation (especially as an Article of Faith), the Popes Infallibility, Worship of Images, denying of the reading of the Scriptures to the people, and others. And will you yet brag of the Antiquity of your Religion ?

3. These Doctrines wherein we differ from you, have been not only proved from Scripture, but from the plain testimony of Antient Fathers, as I think none can doubt, that, laying aside prejudices, shall read what our *Jewel*,

* See *Potter and Chillingworth.*

24 *Of the Charge of Schisms.*

and *Morton*, and *Field*, and others have written; How then can you have the confidence to charge us with Novelty?

Pop. Your Church is new in this respect, that although some others before you might own some of your Doctrines, there was no Church that owned all your Doctrines both positive and negative.

Prot. That is not necessary. I hope every alteration of Doctrines of less moment, doth not make the Church new; if it doth, it is most certain, that your Church is new also; for nothing can be more plain, than that the Catholick Church, nay, even your own Church at *Rome*, did not anciently, in former ages, hold all these Doctrines which now she owns (as your own greatest Authors confess): this is sufficient, that the Church of God in most former ages hath owned all our Substantial Doctrines. But what have you further to say?

Pop. It is sufficient against you, that your Church is Schismatical, and you are all guilty of Schism in departing from the true Catholick Church, which is but one, and that is the Roman.

Prot. I desire to know of you, Whether in no case a man may separate from the Church whereof he was a member, without Schism?

Pop. Yes certainly, if there be sufficient cause for it: for the Apostles did separate from the Church of the Jews after Christs death; and the Orthodox separated from the Arian Churches, and all Communion with them; yet none ever charged them with Schism.

Prot. Since you mention that instance, pray you tell me, Why they separated from the Arians?

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Of the Charge of Schisms. 25

Pop. *Because they held this Heresie, That Christ was a Creature, and not the true God.*

Prot. Very well : hence then I conclude, That if your Church do hold any heresie, and require all her members to own it too, it is no Schism for us to separate from you.

Pop. *That must needs be granted : but this is but a slander of yours, for our Church holds no such Heresies.*

Prot. Your Church doth not hold one, but many dangerous Errours and Heresies, as I do not doubt to manifest ere you and I part : And if you please, we will leave the present Argument to this issue : If I do not prove your Church guilty of Heresie, and the imposition of it too, I am content you should charge us with Schism ; If I do, you shall mention it no more.

Pop. *You speak reason, let it rest there.*

Prot. Besides, methinks, you deal barbarously with us, you drive us out from you by your tyranny, and then you blame us for departing ; as if Sarah had call'd Hagar a Schismatick for going out of Abraham's family, from which she forced her : Tell me, I pray you, if the case be so that I must depart from the Roman Church, or from God, What must I do?

Pop. *The case is plain, you must rather depart from that Church.*

Prot. This is the Case, If I do not depart from your Church, she will force me to live in many mortal sins. I must believe a hundred lies, I must worship the Cross and Relicks, and Images, which God Commands me
under

under pain of his highest displeasure, not to worship. I must worship the Sacrament with Divine worship, which I am assured is no other for substance than bread; for your Church is not content to hold these opinions, but she enjoyns these practices to all her members: and if things be thus, I think you will not have the confidence any more to charge us with Schism for obeying the command of God to come out of *Babylon*, since you force all your members to partake with you in your sins, *Revel. 18. 4.* Besides all this, let me ask you upon what account you charge us with Schism?

Pop. *For departing from the Catholick Church, and from your Mother Church of Rome, and from the Pope, whose Subjects once you were.*

Prot. If then I can prove that we are not departed from the Catholick Church, nor from our Mother-Church, nor from any of that subjection we owe to the Pope, I hope you will acquit us from Schism.

Pop. *That I cannot deny.*

Prot. Then this danger is over. For, 1. We never did depart from the Catholick Church, which is (not your particular Roman Church, as you most ridiculously call it, but) the whole multitude of Believers, and Christians in the world: Nay, the truth is, you are the Schismatics in renouncing all Communion with all the Christian Churches in the World, except your own (which are equal to yours in number, and many of them far superiour in true Piety): Next, we do not own you for our Mother: *Jerusalem* which is above (not *Babylon* that is beneath)

neath) is the Mother of us all. If we grant you now are a true Church, yet you were but a Sister-Church.

Pop. *You forgot that you received the Gospel from our hands.*

Prot. Suppose we did really so ; Doth that give you authority over us ? If it did, not *Rome*, but *Jerusalem* should be the Mother-Church, from whom you also received the Gospel : This you deny ; which shews that you do not believe your own Argument to be good. And for the Popes Universal and Infallible Authority which he pretends over all Christians : I have diligently read your Arguments for it ; and I freely profess to you, I find your pretences both from Scripture and Fathers, so weak and frivolous, that I durst commend it to any understanding and disinterested person, as a most likely means to convince him of the vanity and falseness of that Doctrine, that he would peruse any of your best Authors, and the very sight of the weakness and impertinency of your Arguments would abundantly satisfy him of the badness of your Cause.

Pop. *You have no Ministers, because you have no uninterrupted succession from the Apostles, as we have, and therefore you have no Church, and therefore no Salvation.*

Prot. I observe you take the same course that the Adversaries of the Gospel ever did, who when they could not reprove the Doctrine of Christ and his Apostles, they quarrelled with them for want of a Calling, as you may see, *Joh. 1. 25. Mat. 21. 23. Act. 4. 7.* But the good Christians of that time took another course,

course, and examined not so much the Call of the persons, as the truth of the Doctrine, *Act. 8. 17.* It seems to me a secret confession of your guilt, and the Error of your Doctrine, that you are so careful to turn off mens eyes from that to a far meaner point. But tell me, Do you believe that such an uninterrupted Succession of Ministers from the Apostles, is absolutely necessary to the being of a Church?

Pop. Yes verily, or else this Argument signifies nothing.

Prot. How then can you convince me or any other Christian, that you have had such an uninterrupted Succession in your Church? You must produce, and, it seems, I must read all those many hundreds of great Volumes wherein such passages are mentioned. In those you must shew me a perfect Catalogue of the several names of those Popes, and others who have without interruption succeeded one another ever since the Apostles days; and this Catalogue must be such that all your Authors are agreed in (whereas I am told for certain, they differ very much in their reports therein, and are not so much as agreed among themselves who was *Peter's* next Successor, whether *Linus* or *Clemens*, or some other person they know not who) and those Historians that report these things, you must assure me that they were infallible (which you do not pretend they were) or else they might mistake the things themselves, and misreport them to me; and I have heard and read, that there have been divers Corruptions

and

and Schisms even in your Church, one Pope set
against another, and each pretending to be
the true Pope, and disannulling all the Acts of
the other; and that the Christian people were
then wofully divided, some cleaving to one,
others to another; but it may be this was a
mistake of our Ministers: therefore tell me,
was this true or no?

Pop. I confess it was true, after the year of
Christ 1300, there were several Popes at the same
time, one at Rome, another at Avignon.

Prot. And how long did this difference
last?

Pop. For about 50 Years.

Prot. And is it true that I have heard, that
our great Baronius reports, that for 150 years
together, the Popes were rather Apostates than Apo-
stlicks: and that they were thrust into the Papal
Chair by the power of Harlots, and the violences of
the Princes of Tuscany?

Pop. I must be true to you, Baronius doth say
at the year 897.

Prot. Then never henceforward be so im-
udent to pretend to such a lawful, clear and
uninterrupted Succession; but blush that ever
you mentioned it. But besides, I have heard
that divers of our first reformed and reform-
ing Ministers too, were such as had received
ordination from, and in the Church of Rome,
and from your Bishops. Is it true? or is it
not?

Pop. I will be ingenuous, Our Doctors confess
that if your Ministers or some of them had a call
to our Church, yet they were only called to Preach,
and to overturn the world (as they did) and
undertake

30 *Of the Call of Ministers, &c.*

undertake the Reformation of the whole Church.

Prot. You have said enough: if they were called to the Ministry, their Work and Office was to bear witness to the Truth; and therefore to undeceive the World in those many Errors and Heresies which you had brought in to the Church: and Ministers are set for the defence of the Gospel; they were*therefore bound by their Office to endeavour the Reformation of the Church, and Salvation of Souls and as in a great Fire (especially where public Officers neglect their Duty) every man brings his Bucket to quench it; so, in this miserable estate into which you had brought the Church (when the Pope and Bishop would not do their duty) it was the duty of every Minister to endeavour, and to stir up the Kings and Magistrates of the World to endeavour a Reformation. Surely you cannot pretend to an higher Priviledg than St. Paul and yet he gives all Ministers and Christians this leave and charge, that *if he himself should bring any other Doctrine than what he had delivered, any Minister (though happily such a one as received his calling from him) or Christian might not only forsake him, but judg him accursed.* I shall only add this, our Ministers are in a very hard case. I have discoursed with *Anabaptists*, who have reasoned against our Ministers as no Ministers, because they had their calling from *Rome*: and now you will make them no Ministers, because they had no Calling from *Rome*. (How shall they please you and them too?) But what have you further to say?

Pop.

Of the Divisions among Protestants. 31

Pop. I have this further (which is indeed un-
favourable) namely, the horrible divisions of, and
your Churches: Here is Lutheran and Calvi-
nist, Episcopal and Presbyterian, Independent
and Anabaptist, and Quaker and Socinian, and
Anabaptist; and what not? so that a man that
would turn to your Church, knows not which to turn
to: but our Church is one and entire, at perfect
unity in it self.

Prot. I pray you tell me in the first place,
are divisions a certain Argument to prove
any Church not to be true?

Pop. I cannot say so; for it is plain, the Jewish
Church in Christs time was full of Divisions; there
were Pharisees, Sadduces, Essenes, &c. And so was
the Church of Corinth in St. Pauls time, while
he said, I am of Paul; others, I of Apollo;
others, I of Cephas; and some denyed Pauls Mi-
nistery and Apostleship, and some denyed the Resur-
rection.

Prot. Very well, then you may blush to
use such an Argument: I am told, that the old
Greeks did use this very Argument against
the Primitive Christians.

Pop. It is true, they did.

Prot. What a shame is it that you are forced
to defend your Cause with such Weapons as
were used by the Pagans, and wrested out of
their hands by the Ancient Fathers?

But, you talk of our Divisions, I
pray you let me ask you, will you allow me
to Father all the Opinions of every Papist I
meet or talk with, upon your Church.

Pop. No, in no wise; Let our Church speak for
it self. It is one great fault of your Ministers,
they

32 Of the Divisions among Protestants.

they catch up every particular Opinion of any private Doctor, and presently charge our Church with it: though it be such as she hath condemned: as being as they should judge of our Church only by her own Decrees and Councils.

Prot. Very well, I desire only the same Justice from you; Do not father upon our Church those Opinions which she dislikes and abhors. Socinians, Quakers, &c. are yours rather than ours, and joyn with you in abundance of your Doctrines; Judge of our Churches by their publick Confessions, and there also you would find, that our Divisions are generally inconsiderable, being almost all about a Form of Government, or oft-times, but a manner of Expression, and none of them in Fundamental Points. But since you talk of Divisions, let me ask you, Are all the Members of your Church of one mind? I have been told otherwise. We hear great talk every day of the difference between the Jansenists, and the Jesuits: and (if we may believe either of them) it is a Fundamental difference, and such as concerns the very life of Religion. I will not trouble you with other things: But are you agreed in that, which is the Foundation of your Unity, I mean, concerning the Supreme Infallible Judge of Controversies? I remember your self told me, that some of you thought it was the Pope, and others a Council. And I have read, that the Pope, Nations, and Universities and Doctors, are altogether divided about it; and for the last I have heard that Bellarmine reckons up several Opinions, and amongst others, that the Pope (if he be without a General Council

may be an Heretick, and teach Heresie : and this
saith he) is the Opinion of divers Papists, and
determined by a Pope himself, Adrian the 6th
name, in his question about Confirmation : Is
this true, or is Bellarmin be-ly'd ?

Pop. It is true, Bellarmine doth say so much ;
and moreover, that this opinion is not Hereti-
cal, and is tolerated by the Church, but with-
out he tells you, that he is of another opinion, which
is also the common opinion.

Prot. However, that is sufficient for my pur-
pose ; this one difference among you, being
more considerable than all those points
wherein Protestants differ among themselves :
or though they differ in other and lesser things,
they all agree in this great means of Union,
that they own the Holy Scriptures to be the
Judge (or more properly the Rule) of Contro-
versies : and therefore if you please, let this
pass, and let me hear what further you have
to say against us, for your selves ?

Pop. This further I say, the true Church must
needs remain visible perpetually to the end of the
world, such our Church hath been ; whereas yours
is invisible, and (as I said before) unheard of
the world till Luthers days.

Prot. I do not well understand you ; Do you
think the Church must needs be visible at all
times to the whole World ?

Pop. I cannot say so, for she was not always vi-
sible to many great and famous parts of the world,
China, and America ; it may suffice, that she
is visible in some Kingdom or part of the world,

and that she remains so in all ages.

Prot. Then the Church may remain invisible to the greatest part of the world, and so your Argument reacheth but a small part of the World: How I pray you must the Church be always visible?

Pop. There must be in all ages, in some eminent place, a great company of Christians visibly united together in the worship of God in one Body and Congregation, and governed by their successive Pastors under the Pope.

Prot. Very well: Now I know your mind. And first I deny, that it is necessary for the true Church to be so visible in all ages: Do you prove it?

Pop. That I shall easily prove, from those many and glorious promises made to the Church; the Church is called a great Mountain, and said to be exalted above other Mountains, Isa. 2. She is a City set upon a Hill that cannot be hid. Mat. Christ hath promised to be with her to the end of the World. Mat. 28, The gates of Hell shall not prevail against her; Christs Kingdom an everlasting Kingdom. Psal. 88. Dan. 2. few invisible and dispersed Christians, cannot make a Kingdom.

Prot. Your Proofs are impertinent: Isa. doth prove, that the Church under the New Testament, should be glorious (that is spiritually) and prevalent: so it was (and we trust will be); but he saith not, the Church should always continue in that condition (which is the point that you should prove). Mat. 5, in the spake of the Church, Christ only tells us what the Church then was, not that it should always remain

remain such : besides, he speaks of their duty, not their condition : and *Mat. 28.* proves, that Christ will be with his Church, but not so as that it shall always be illustrious and united in great body : this, neither that, nor any of your other Texts prove, nor can you. But suppose that Christ had made such a promise, that his Church should be visible in all Ages in a considerable body ; how do you prove that our Church hath not been so visible in all ages ?

Pop. If you affirm that it hath been visible in all Ages, you are bound to produce a Catalogue of our Churches in all successive Ages.

Prot. That is not necessary neither : If I did positively affirm that our Church had been visible in such manner in all Ages, then I confess I am bound to prove it. But if I leave it in doubt as a thing which (for ought you or I know) might be true or false, he that affirms it was not so, is bound to make it good ; and if I deny your Proposition, by all Laws of dispute, you must prove it : I will shew by an instance, how unconvincing your Argument is : There are several Prophecies and Promises in Scripture, the execution whereof is not Recorded there, nor any where else ; suppose an Atheist comes to you, and offers this Argument against the Scripture : If the Scripture be true, and the Word of God, then all its Prophecies and Promises were accomplished ; but here are several Prophecies and Promises there which never were accomplished within the time appointed, therefore it is not true ; What would you answer ?

C

Pop.

Pop. I would deny this Proposition, viz. That there are any such Prophecies or Promises there which were not accomplished.

Prot. Suppose then he urge it thus, If they were accomplished, then you must shew where and how they were accomplished either in Scripture or other Stories; if you cannot, I shall conclude they never were accomplished.

Pop. I should tell him, that he is obliged to shew they were not accomplished: nor do I shew that they were accomplished: I should tell him that they might be accomplished, though the accomplishment of them were never put into any writing (and being but an Historical Tradition, might easily be lost, or if it were put into writing, that also might be lost by the injury of time, as thousands of other Books have been; so that no prudent man will believe this mad Proposition, That nothing was done in former Ages, that was not mentioned in the Records which we have. But if it were possible that so particular things were not Recorded, or were lost yet it is not probable that so eminent and publick matter as a Succession of Churches should lie hid.

Prot. I confess it is not so probable that a large and glorious Church should so lie hid, but since it was sufficient for the making good of Christs promise of being ever with his Church; if there were some few Congregations and Ministers, though scattered in distant places, that these should not be Recorded, is not at all strange nor improbable to any one who considers, 1. How many matters of greater note are Recorded only in some few Authors, which if he had been lost (and he was as lyable to, as they that were lost)

the memory of those things had perished with him. 2. How wofully Dark and Ignorant some Ages of the Church were, as you all confess, wherein there was not much reading, but to be sure, there was little or no Writing, and that little was written, was written by men of the times, who would not do their Enemies that Honour or Right to put them into their Histories. 3. If any did mention such things, it is not at all improbable, that such Book or Books wherein they were Recorded, might either be lost by the injury of time, (as thousands of other Books were) which was much more easie before Printing was found out or suppressed by the tyranny of your Predecessors, who made it their business (as *Israels* enemies of old) that the name and remembrance of true Christians might be blotted out of the earth. So then, if Christ did indeed promise the Perpetual Visibility of his Church, will conclude he made it good, though History be silent in the point; nor will I conclude it was not done, because it is not recorded: But I pray you let me further ask you, Is it true that I am told, that in the former ages, there were many Christians and Ministers whom your Church did persecute and burn or Hereticks?

Pop. That cannot be denied.

Prot. This shews there were not wanting even in former ages, some that testified against our Corruptions; and this was a sign they were the true Church, (whose office it is to stand for the Faith delivered to the Saints) for these things were not done in a corner. I am

told that your great *Bellarmino*, when it was objected against him, that the Church was obscure in *S. Hillaries* days, answers, that though the true Church may be obscure by multitude of *Schismatics*, yet even then it is visible in its strongest members, as then it was in *Athanasius*, *Hillary*, *Eusebius*, and two or three more whom he mentions: * whence I gather, that some few eminent Preachers and Professors of the Truth are sufficient to keep up this Visibility: I remember I have read in the History of the *Waldenses*, who (though your Predecessors branded them with odious Names and Opinions yet) do sufficiently appear to have been a company of Orthodox and serious Christians and indeed true Protestants; these began about 500 Years ago, saith your *Genebrard* and your *Reinerius*, who was one of their cruel Butchers, (otherwise called Inquisitors) writeth thus of them; This Sect (saith he) is the most pernicious of all others, for three causes. 1. Because it is of long continuance, some say, that it hath endured from the time of *Sylvester*; others from the time of the Apostles. The second is, because it is more general, for there is almost no Land in which this Sect doth not creep. 3. That whereas all others by the immanity of their Blasphemies against God, do make men abhor them, these by a great shew of godliness, because they do live holily before men, and believe all things well of God and all the Articles which are contained in the Creed, only the Church of Rome they do blaspheme.

* *De Ecclesia militante*, l. 3. c. 16. † *Ch.*
l. 4.

ad hunc. Behold here out of your own mouths, plain Confutation of your objection, and testimony of the perpetuity, amplitude, visibility, and sanctity of our Church; for it is sufficiently known that our Church and Doctrine is for substance the same with theirs. Now tell me, I pray you, if this History of them had been lost, and no other mention of them made in other Records, Had it been a truth for you to affirm, that there never were any such Men and Churches in that time?

Pop. No surely, for the recording of things in History doth not make them true, nor the silence of Histories about true Occurrences, make them false.

Prot. Then there might be the like Companies and Congregations in former ages, for might you or I know; nor can you argue from the defect of an History, to the denial of the thing: And all this I say, not as if there were Records which mention our Church in former Ages; (for as I said before, it is sufficient-ly evident, that all our material Doctrines have been constantly and successively owned by a considerable number of persons in several Ages) but only that you may see there is a flaw in the very foundation of your Argument. Moreover, I find in Scripture, several instances of such times when the Church was as much obscured, and invisible, as ever our Church was; when Israel was in Egypt, so oft-times under Judges, *Judg.* 2. 3, and so under divers of Kings, as *Ahab*, when *Elijah* complained he was left alone, and the 7000 which were reserved, though known to God, were invisible.

visible to the prophet; and under *Abaz* and *Manasseh*, and so in the *Babylonish* captivity; and so under *Antiochus*; read at thy desire, 2 *Chron.* 15. 3. 28. 24. 29. 6, 7. 33. 3, 4. so in the New Testament, how obscure, and in a manner invisible, was the Christian Church for a season? Nay, let me add. This perpetual visibility and splendour is so far from being a note of the true Church, that on the contrary, it is rather a sign that yours is not the true Church, as appears thus: Christ hath foretold the obscurity and smallness of his Church in some after ages; he tells us that there shall be a general Apostasie and Defection from the Faith, 2 *Thess.* 2. 1. 1 *Tim.* 4. I read of a Woman, *Revel.* 12, and she is forced to flee into the Wilderness; and I am told your own Expositors agree with us, that this is the Church which flees from Antichrist into the Wilderness, and secret places, withdrawing her self from persecution. Is this true?

Pop. I must confess our Authors do take it so.

Prot. Then it seems you do not believe yourselves, when you plead the necessity of perpetual visibility and splendour: for here you acknowledge her obscurity; and really, this Place and Discourse of yours does very much confirm me, that that obscurity which you object against us, is an Argument that ours is the true Church; though, according to the Prediction, the Pope is Antichrist, and do drive our Predecessors into the Wilderness. I read of a Beast rising out of the Sea, *Revel.* 13, which your own Authors, *Menochius*, *Tyrinus*, &c. live

and almost all Expositors (as Riberas saith) acknowledge to be Antichrist; and this Beast all the inhabitants of the world do worship, except those whose names are written in the Book of life, verse 8. that is, excepting only the invisible Church; if any Church be visible and glorified at that time, it must be the false and Antichristian Church; and now I speak of that, I have heard that you your selves confess, that in the time of Antichrist, the Church shall be obscure, and all publick worship in the Church of Christians, shall be forbidden and cease: all be it so?

the Pop. *It is true, it shall be so, i. e. during the time of Antichrists reign, as Bellarmine acknowledgeth *; but that is only for a short moment, for three years and a half, which is all the time that Antichrist shall reign.*

Prot. I thank you for this, for now you have exceedingly confirmed me in the truth of my Religion; for since you grant that the Church shall be obscured during Antichrists reign, I am very well assured that your opinion of the venial reign of Antichrist, is but a dream, and that he was to reign in the Church for any hundred of years, for 1260 days, Rev. 11. 2. and 12. 6. (that is, years, it being a very much more familiar thing to put days for years, in Propheticall Writings). But if the Church may be obscured for three years, why not for thirty, yea, for three hundred? Did Christ in his supposed promise of perpetual Visibility in the Church, make an exception for these three years? I know not: And tell me, I pray you, should you live till that time when Antichrist shall

prevail, and your Religion no less than ours be obscure and invisible; if any of the followers of Antichrist should dispute against you, that yours was not the true Church, because not visible, Would you grant it?

Pop. God forbid I should be so wicked to deny my Mother, and Church, because of her Affliction.

Prot. Then I see you your selves do not believe this to be a good Argument, and that you do not make perpetual visibility a necessary Token of the true Church. To this I add, there is no need we should shew a constant succession of Protestant Churches ever since the Apostles days, (as you pretend is necessary) the succession that you pretend in your Church, is sufficient for ours; and so long as we generally agree, that your Church was a true Church (till latter years) though woefully corrupted, and our Predecessors continued in it, till your wounds stunk and became incurable, we need no other succession than yours; but when your impiety came to the height, then we visibly departed from you and have given such reasons for it, as you will never be able to answer. In the mean time let me hear what you have further to say.

Pop. For as much as all your Ministers confess our Church was once a true Church, I pray you tell me how, and when she did fall? You cannot tell either the time when she fell, or the manner how by Apostacy, or Heresie, or Schism; if you can, name your Authors.

Prot. This is a most unreasonable demand. A Friend of mine had the Plague last year and died of it, I askt him when he was sick

or when Rome fell.

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how and when he got it? he said, he knew not; Shall I then conclude he had it not? Shall I make Christ a Lyar, and dispute that there were no Tares, because they were sown when men slept, Mat. 13. 25, and so could not know when or how they came? Shall I believe no Heresie to be an Heresie, unless I can shew how and when it came into the Church? What if the Records of these things by the injury of time are lost, and their original left in obscurity; shall I therefore say, It is now become no Heresie? I beseech you answer me freely this question: Suppose I could bring plain and strong evidences from the holy Scripture, and from Antient Tradition, or the unanimous testimonies of the Antient Fathers, that your Doctrine of Merits (for instance) is an Heresie, your Doctrine of worshipping Images is idolatry; and that you are in divers particulars apostatized from that Faith which the Scriptures and Fathers do own; in this cause, Would you not confess, that you are guilty of idolatry, Heresie, and Apostasie?

Pop. If it were so, and you could really bring as you falsely pretend you can, but indeed cannot) any such solid proofs, I must and will confess it: for all our Writers agree, that although we must believe many things that are not contained in the Scripture, yet we must believe nothing contrary to the Scriptures, nor to the consent of the ancient Fathers.

Prot. Very well: hence then I gather, that the only question between you and me is, Whether we can evidently and solidly prove the particulars now mentioned; which if we

can do, as I am satisfied our Ministers have done, you are convicted in your own conscience, and will confess your self and your Church guilty of Heresie, Idolatry, and Apostasie, whether I can tell the manner or time, or Authors of this Doctrine, or no.

Therefore leaving these frivolous and impertinent questions, let me hear what you have to say more against our Religion : and whereas your discourse I observe hath wholly run upon Generals, I beseech you come to some particulars, and shew me the falshood of the Doctrines of our Church. But it doth not a little confirm me in my Religion, that you confess (as I shewed before) most of our Doctrines to be true, and grounded upon Scripture, whereas yours are additions of your own devising. Now if things be thus, you shall not need to trouble your self about many particulars ; but if you please, single out some of our principal Heresies, (as you call them) and let me hear what evidences you can bring against them.

Pop. *Your Heresies are very many, but I shall mention one, which may be instead of all, and that is your Rule of Faith and Judg of Controversies, which you make to be the Scripture only.*

Prot. I am glad you have fallen upon so material a point, the deciding whereof may make other Disputes in great part useless. Tell me then what you have to say against this Doctrine.

Pop. *I will urge four Arguments against it; the 1. Scripture hath no Authority over us, but from the Church. 2. You cannot know what Books*

the Holy Scriptures, or part of it, but by the Church-
Report. 3. If neither of these were true, yet
Scripture is not a sufficient rule for your Faith with-
out Tradition. 4. If it were sufficient, yet it is
so obscure, that you cannot know the sense of it with-
out the interpretation of the Church. You see here is
a fourfold cord, which you will find is not easily
broken.

Prot. Make these things good, and I confess
you do your work in a great measure. Let
me hear your Proofs.

Pop. For the first then, I say, that Scripture
hath no Authority over us but from the Church; nei-
ther you nor I are bound to believe the Scripture to
be the Word of God, nor can any man know it or
move it to be so, but from the testimony of our Church
concerning it.

Prot. I pray tell me, if you were to discourse
with an Atheist, who utterly denies the Holy
Scriptures, and the Church too, Could you
not prove against him that the Scriptures are
the Word of God?

Pop. God forbid but that I should be able to
find the truth of the Scriptures against any ad-
versary whatsoever.

Prot. How then I pray you would you prove
it?

Pop. I need not tell you the Arguments which in
this case our Doctors use, and I stand by them in it;
they alledge for the truth of the holy Scriptures, the
testimony of all ages and all sorts of persons, the mira-
cles wrought for it, acknowledged even by the Enemies
of it; the Martyrdom that so many thousands (and
many of them wise and learned men) did run upon
the defence of them (who living so near the time
of

of the writing of them, were best able to discern the truth) and the wonderful power that goes along with them in convincing, converting, and comforting or terrifying sinners.

Prot. Do you believe these are solid Arguments, and that the Atheist ought to yield to them?

Pop. Yes doubtless, for every man is bound to receive the truth, especially when it is so proposed and proved to him.

Prot. It seems then by this, when you list, you can prove the Scripture to be the Word of God without taking in the Churches Authority; I hope you will allow me the same benefit. But again let me ask you, Your Church that you talk of, which believes the Scripture to be the Word of God; Doth she believe it to be the Word of God upon solid grounds or no?

Pop. Yes doubtless, our Church is not so irrational as to believe without grounds: nor do we pretend Revelation: but she believes it upon solid Arguments.

Prot. I wish you would give me a list of their Arguments: But whatever they be that are sufficient to convince your Church, why should they not be sufficient to convince any private man, Popish or Protestant, or Atheist? And therefore there is no need of the Churches testimony: Or will you say, the Church hath no other sufficient reason to believe the Scriptures but her own testimony; that she believes because she will believe?

Pop. God forbid that I should disparage the Church, or give Atheists that occasion to scoff at the Scripture.

without the Churches Testimony 47

Prot. Then I also may be satisfied without the Churches testimony, that the Scriptures are the Word of God ; and I am so, by such Arguments as your self mentioned : but really I cannot but smile to see what cunning Sophisters you are, how you play at fast and loose : The same Arguments for the Scriptures are strong and undeniable when you talk with an Atheist , and are all of a sudden become weak as Water when a Protestant brings them.

Pop. But if you can prove in the general, That the Scriptures are the Word of God, yet you cannot without the Churches Authority, tell what Books are Scripture, or which are Canonical, and so you are never the nearer.

Prot. Here also I must ask you again ; How doth your Church know which Books are Scripture and Canonical ? Doth she know this by Revelation ?

Pop. No, we leave such fancies to your Church.

Prot. How then doth she know this ? and why doth she determine it ? Is it with reason or without it ?

Pop. With Reason doubtless, being induced to believe and determine it upon clear and undoubted Evidences ?

Prot. I pray you tell me what are those Evidences upon which she goes ?

Pop. I will be true to you, our great Bellarmine mentions these three, The Church (saith he) knows and declares a Canonical Book, 1. From the testimonies of the Ancients, 2. From its likeness and agreement with other Books.
3. From

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3. From the common sense and taste of Christian people *.

Prot. Since a private man (especially one that besides Learning and Experience, hath the Spirit of God to guide him, which is that anointing given to all Believers, which teaches them all things, 1 Joh. 2. 27.) may examine and apprehend these things as well as the Pope himself, (and better too, considering what kind of creatures divers of your Popes are confest to have been) he may therefore know without the Churches Authority, what Books are indeed Canonical; but I pray you tell me, Do not you acknowledg those Books to be the Word of God which we do, that are in this Bible?

Pop. I must be true to you, we do own every Book you have there; but you should receive the Books which you call Apocryphal; so that indeed your Bible is not compleat, for you believe but a part of the written word of God, which I must tell you is of dangerous consequence.

Prot. If these Books be a part of Gods Word, I confess we are guilty of a great sin, in taking away from Gods Word; and if they be not, you are no less guilty in adding to it; so that the only question is, Whether these Books be a part of the holy Scripture or no? Now if you please, we will try Bellarmines rules.

Pop. The Motion is fair and reasonable.

Prot. First then, for the Judgment of the Ancient Church, let us try that; I know you hold the Churches Judgment Infallible, es-

* *De verbo Dei*, l. 1. c. 10. *Itaq; non decimus.*

pecially in matters of this moment; and I suppose you think the *Jewish* Church was infallible before Christ, as the Christian Church now is.

Pop. *We do so, and the Infallibility of the Jewish Church and High Priest, Deut. 17, is one of our Principal Arguments for the Infallibility of our Church. (a)*

Prot. Then only these Books of the Old Testament were Canonical, which the *Jewish* Church did own.

Pop. *That must necessarily follow.*

Prot. Then your cause is lost; for it is certain, the Jews rejected these Apocryphal Books which you receive; and they reckoned only 22. *Josephus* his words (acknowledged for his by *Eusebius*, (b) are most express for us, *The Jews have only 22 Books, to which they deservedly give credit, which contains things written from the beginning of the world to the times of Artaxerxes: other things were written afterward, (so the Apocryphal Books are granted to have been) but they are not of the same credit with the former, because, there was no certain succession of Prophets: (c) and I am told divers of your learned Authors confess it, as Catharinus, (d) Corderus (e) Marianus Victor, (f) and Bellarmine himself, whose words are these; All those Books which the Protestants do not receive, the*

(a) See Nullity of Rom. faith. cb. 2. (b) Hist. l. 3. 10. (c) Contra Appionem, lib. 1. (d) In Annot. adversus Cajet. de libris Maccab. (e) Enchir. c. de scrip. de num. lib. (f) In Scholiis ad Epist. 116. Hieronymi.

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Jews also did not receive: (g) and this is more considerable, because to the Jews were committed the Oracles of God, Rom. 3. 2. And neither Christ nor his Apostles did accuse them of breach of trust in this matter. Moreover, I am told (and surely in all reason it must needs be true) that the Canonical Books of the Jewish Church were written in the Jewish or Hebrew Language, whereas these were written in Greek only. Are these things so;

Pop. What is true I will acknowledg; It is so; The Jewish Church indeed did not receive them, nor yet did they reject them, as our Canus well answers. (h)

Prot. Either that Church did believe them to be Canonical, or they did not; if they did then they lived in a mortal sin against Conscience in not receiving them; if they did not, they were of our opinion.

Pop. Well, whatsoever the Jewish Church did, I am sure the ancient Christians and Fathers did receive these Books as a part of the Canonical Scriptures.

Prot. I doubt I shall take you tardy there too; I am told that the Council of Laodicea (in the year of our Lord '364.) drew up a Catalogue of the Books of the Scripture, in which (as in ours) the Apocryphal Books are rejected.

Pop. It is true, they did not receive them, nor yet reject them.

Prot. If they did not receive them, that un-

(g) De Verbo Dei, l. 1. c. 10. In principio. (h) Loc. Theol. l. 2. c. 11.

manifestly shews that they did not believe them to be Canonical, and yet they diligently scanned the point, and the Books had then been extant some hundreds of Years, and they were far more likely to know the Truth than we at this distance, having then such special opportunities of knowing the Judgment of the ancient Church, both *Jewish* and *Christian*: Besides, I am informed that the famous Bishop of *Sardis*, *Melito*, (a man of great Judgment and Venerable Holiness, as your *Sixtus Senensis* said) did take a journey to the Eastern Churches (where the Apostles principally preached) to find out the true Canon of the Scripture, and returned with the same Canon that we own; but for the Apocrypha brought home a *Non est inventus*: And moreover, that divers of your greatest Champions do confess, that a great number of the Ancient Fathers were of our opinion, among which themselves reckon *Melito*, *Origen*, *Athanasius*, *Eusebius*, *Ruffinus*, *Hieronymus*, and *Amphilocius*; so say *Canus* and *Bellarmino*, and *Andradius*; and in the general, *Sixtus Senensis* confesseth, that the *Ancient Fathers* were of our opinion. Are these things so?

Pop. I will not deny the truth, it is so; but you must know that other Fathers were of another mind, as *Clemens*, *Cyprian*, and *Ambrose*, and especially *St. Austin*, and the Council of *Carthage*.

Prot. The Fathers of our opinion, were both far more numerous, and such as lived nearest the Apostolical Times and Churches: The Council of *Laodicea* was more ancient than that of *Carthage* (and therefore of greater Authority); and besides, the sixth Council of *Constantinople*

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Constantinople doth expressly confirm all the Decrees of the Council of *Laodicea*, (amongst which this was one); and the Council of *Carthage* too, doth not your work: For in their Catalogue there is both more than you own, to wit, the third Book of *Esdra*s (although they call it the second, as the *Greeks* did); and less too, for they shut out *Baruch* and the *Maccabees*. But besides all this, I am told, that very many of your most eminent Doctors have disowned these Books which we reject, as the *Parisian* Divines, and Cardinal *Ximenius*, with the *Complutensian* University, and *Aquinas*, and *Lyca*, and *Pagnin*, and many other. Is it so?

Pop. I confess this is true *

Prot. Then I am sure this may satisfy any rational man, concerning the Testimony of the Ancient Church; and for the next point, viz. their agreement with the Canonical Books. I think it is plain enough that they do grossly contradict them, and the Truth too; that fact of *Simeon* and *Levi*, which good *Jacob* (acted by Gods Spirit) detesteth, *Judith* commends, Chap. 9. *Tobit* is said to have lived 202 years. Chap. 14; whereas if he said true, he must have lived twice as long, for he saith he was taken captive by *Salmanasser*, Chap. 1. and 2. and 14. and when he was about to dye, he saith, the time was near for the return of the *Israelites* from the Captivity, and the rebuilding of the Temple which was burn'd: If the Books of the

* *Rainoldus* in his Prelections concerning the Apocryphal Books, proves this out of their own words, see *Prælect.* 40. 41, 42, 43.

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ave?
Pop.
Prot.
anilate

See R.

Maccabees say true, *Antiochus* his Soul had a lease of his body for three Lives, and he was killed thrice over (I commend the Author, he was resolved to make sure work of him).

He dies at *Babylon* in his bed, *1 Mac.* 2. 6: when he is stoned in the Temple of *Nanea*, *2 Mac.*

Lastly, he dyes in the Mountains by a fall out of his Chariot, *2 Mac.* 9. And the fine speeches of your Authors to reconcile these gross contradictions, put me in mind of a story we heard at School (if you remember) of a Gentleman that told this lye *, That he shot a Deer one shot through his right ear, and left his right leg, and you know how hard his man was set to it, to help his Master out. But I will not launch forth into the Sea of Untruths and absurdities that are contained in those Books; these may suffice to shew you, that we do not without Warrant reject them; but howsoever it is sufficient for my purpose, that you grant that my Bible is the Word of God, and these books in it Canonical, and I can know this without the Churches Authority.

Pop. Do not make too much haste, if I do grant that these Books in the Original language are the Word of God, yet yours is but a Translation.

Prot. Is it rightly translated for the substance? or is it not? What Bible is that which you have?

Pop. A Latin Bible.

Prot. Is that the Word of God, and rightly translated?

See *Rainoldus & Spanhem de libris Apocryphis.*
Pop.

54 *Of the Sufficiency of Scripture,*

Pop. Yes, the Council of Trent hath decreed so.

Prot. Then I pray you let us try this Experiment; do you pick out any 20 verses in several parts of the Bible, and turn them into English out of your Bible.

Pop. *The motion is fair, I will do it.*

Prot. I do not find any substantial difference in all these places between your Translation and mine; the difference is wholly in words, not at all in sense; so now, I thank you for this occasion, for I have heard some of your Priests ranting highly against our Translation; and now I see they have no cause for it.

Pop. *If all this were over, yet the Scripture is not a sufficient Rule to guide you to Heaven of it self without Tradition.*

Prot. Why so I beseech you?

Pop. *Because you are also commanded there to hold the Tradition: turn in your Bible to 2 Thess. 2. 15, Hold the Traditions which ye have been taught, whether by Word or Epistle.*

Prot. How do you prove that he speaks of such Traditions as were not written in the Scripture?

Pop. *Because he so plainly distinguisheth between what he taught them by word, and what he taught them by Epistle or Writing:*

Prot. That may be true that he speaks of some things of which he had not written to them, and yet they might be written by him to others, or by others, at least after that time; but besides, notwithstanding this distinction between Word and Epistle, divers of your own Authors affirm, that Tradition is perfect, and

and that St. Paul taught all things necessary by word of mouth; and why may not I as well say, that he taught all by Epistle? But I pray you, What do you mean by these Traditions?

Pop. *I mean all the Traditions which either he, or any other Apostle did deliver: all these you are bound to receive.*

Prot. I will not quarrel with you for that, bring me solid proofs of any of your unwritten Traditions, that they did indeed come from the Apostles, I promise you I will joyfully receive them: But I pray you, what are these Traditions you speak of?

Pop. *Such as these, The Doctrine of Purgatory, Invocation of Saints, of the Popes Supremacy, of the single life of Priests, of the Fasts of the Church, private Masses, worship of Images, &c.*

Prot. And do you think, that all that did not believe and receive these Traditions, shall be damned?

Pop. No, by no means; for then I should condemn many of the Holy Fathers and Martyrs, who differed from us at least in some of these Points.

Prot. Then it is not necessary to salvation to receive these Traditions; and the Scripture may be sufficient without them: But further, These unwritten Traditions you talk of, beseech you how came you to discover them, and discern the true from the false?

Pop. *I altogether approve of Bellarmin's Rule, which is this, That (saith he) is a true Tradition which all former Doctors have successively in their several Ages acknowledged to come from the Apostles, and by their Doctrine or practices have approved, and which the Universal*

56 *Of the Sufficiency of Scriptures,*

versal Church owneth as such; and the reason is, because the Universal Church cannot err*.

Prot. I see all depends upon this Foundation, that the Catholick Church (in your sense) cannot err; which, having disproved, I need not trouble my self further: to wave that, However I pray you do you know what former Doctors have successively owned by word or practice

I presume none of your Popes have so good a memory as to remember all that hath been said or done in former Ages, though in my opinion when your inventions were upon the Wheel, and you did confer upon the Pope an infallible Judgment, you should have given him also an all-sufficient memory, and then you had done your work.

Pop. No Sir, we pretend no such thing: but we know this from the writings which the Doctors have left. It is true, Bellarmine mentions another rule which is the continual usage of the Church in all ages; but (to deal candidly with you) I cannot know what their use was, but by their writings so all must come to that.

Prot. First, then I note, you forsake your cause, and it seems a writing is now made a rule for your unwritten Traditions; if it may be so, let me beg your favourable opinion of the Apostles writings; Besides, those Writings which record these Traditions, were they infallible?

Pop. No, we do not hold any particular writing

* *De Tradit. cap. 9.*

infallible, especially not in matters of Fact, such as reporting a Tradition or use of the Church, undoubtedly is.

Prot. Then they might mistake false Traditions for true: Besides, how can I tell what the Ancient Doctors did agree in, since most of them never wrote; and many of their writings are lost; and yet all of them had equal liberty of voting in this case? besides, I have heard that divers of the Ancient Fathers did report several things to be Apostolical Traditions which your Church now rejecteth, as that Infants should receive the Communion, and that Christ should reign on earth a thousand years, and many others: I am told also, that your great Baronius, writing concerning the Apostles, professeth, He despairs to find out the truth, even in those matters which true Writers have recorded; because there was nothing which remained sincere and uncorrupted. Is it so?

Pop. You shall find me ingenuous; it is so: Baronius saith it, Anno. 44. Sect. 42.

Prot. Then truly I shall bid Tradition (in your sense) good night: For as to your Traditions, I see there is no certainty in them. Shall I forsake the certain and acknowledged verity of the Scripture, for such trash? God forbid.

Again, I pray you tell me, doth not every wise man that makes any thing, make it sufficient for its end; If you build an House to live in, will not you make it sufficient for that end? If a man makes a Sword to cut with, a Coat of Mail to defend him, &c. is he not a Fool if he doth not, if he can, make them sufficient for their end and use?

Pop.

58 *Of the Sufficiency of Scripture,*

Pop. *That must needs be granted.*

Prot. And was not our Instruction and Satisfaction the end for which God wrote the Scripture?

Pop. *How do you prove that it was?*

Prot. God himself tells me so, *John 20. 31. These things are written, that you may believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his Name.*

Pop. *St. John speaks there of miracles, not of Doctrines, and so that is nothing to the purpose.*

Prot. He speaks of Miracles, which were done in confirmation of the Doctrine of Christ; and so the Doctrine is not to be excluded besides, I suppose you will not say that St. John wrote the Doctrines of Christ for one end, and the Miracles for another: Moreover, it plainly appears, both that this was the end for which the Scripture was written, and that it is sufficient for its end, from that *2 Tim. 3: 15, 16,* where he saith expressly, *The Scriptures are able to make a man of God wise unto salvation.**

Pop. *well, but if all these things be so, yet if the Scripture is dark and doubtful, and you never apprehend the true meaning of it but from the Church, you are never the nearer; and the Scripture is not a convenient judge of Controversies.*

Prot. Tell me I pray, doth your Church understand the true meaning of the Scripture?

Pop. *Yes doubtless, because she hath the Spirit of God.*

Prot. Then certainly she is most deceivable.

* Of which see *Nullity*, Append. p. 92.

guilty of uncharitableness, or envy, or cruelty
 d Souls, that she doth not put forth a clear
 Scrip and infallible Comment upon the whole Scrip-
 ture; but still suffers the whole world to live
 in contention about the true meaning of hun-
 dreds of Texts of Scripture.

Pop. *She forbears that, for reasons best known
 to herself. But this is not much to the purpose.*

Prot. Whereas you pretend your Church
 certainly knows the true sense of the Scrip-
 ture, and this Church you say is the Pope, or
 Council; and if these be infallible, you say
 they are so in their Decrees: If this be so, how
 comes it to pass that none do more grossly mi-
 stake, and mis-apply Scripture, than divers of
 your Popes and Councils have done, even in
 their Decrees, and decretal Epistles (which
 you reverence as the Gospel)? Your Pope
 Nicholas the First, proves his Supremacy from
 that Text, *Arise Peter, kill and eat*: Small en-
 couragement to us to become his sheep, if he
 use them; and from hence, that *Peter drew
 the shore his Net full of Fishes*, your Pope Boni-
 face the Eighth proves it from Gen. 1. 1, *In the
 beginning God created Heaven and Earth*; therefore
 your Pope hath power in Temporals and Spirituals:
 and this (saith he) you must hold, unless with the
 Pharisees you hold two principles. And your
 Councils are not more happy Expositors. The
 Council of Lateran proves the Popes power
 from Psal. 72. (which speaks of Solomon and
 Christ) *All Kings shall fall down before him*. The
 second Council of Nice alledges these Scrip-
 tures for the Worship of Images, that God crea-
 d man in his own Image, Gen. 1. *Let me see thy*

D

countenance,

countenance, Cant. 2. No man when he hath lighted a Candle, covereth it under a vessel, Luk. 8. In my opinion they spoke like a Council, expecting that the world should receive the Decrees, not for any solidity of Argument (it had been pedantick) but meerly for the Churches Majesty and Authority: nay, the jest when their Adversaries had taken notice of these absurd impertinencies, up steps Pope Noster, Pope Adrian, and he saith, he will maintain it (in spite of fate) that they alleged them rightly and excellently: So here we have a Pope and Council joyning together (and therefore undoubtedly infallible) in their Expositions. Nay, the Council of Trent it is (when one would expect they should have grown wiser, though not better) prove the unequal power of Popes, Bishops, and Priests from Rom. 13.1, *The powers that be, are ordained of God; that is, digested into order.* I hope you have done, you will put forth an interesting Comment upon the whole Bible, which I assure you will be the rarest Book that ever saw the light. But further, I desire to know of you how your Church comes to have this true and certain sense of Scripture? hath she it by Revelation, or Inspiration?

Pop. No, we pretend to no such things; but we come to know it by the diligent use of means, prayer, by reading, and comparing Scripture, by consulting ancient Interpreters, Analogy of Faith, Coherence, &c. and even the Pope himself, who set forth his Translation of the Bible, He proposed it to all the world. that he did it in the very best manner, and by the same helps, that other Trans-

ers do ; that is, by advising with learned Men,
and consulting Ancient Copies, and the like *.

* Sixtus the Fifth, Pope, tells us in his Preface
his Translation of the Bible, that He pickt out
the Cardinals, and almost out of all Nations,
Collegd of most learned Men, who advised
him in that work ; They (saith he) consulted,
and I chose that which was best. And he adds
these remarkable words, It is most evident, that
there is no surer, nor stronger Argument, than
the comparing of ancient and approved Copies.
And (he tells us) that he carefully corrected it
with his own hands. And then the Pope imposeth
his Translation upon all the World, to be follow-
ed without adding, or diminishing, or altering,
under pain of Excommunication. And yet
that you may see how they abuse the peoples credu-
lity to make them believe the Popes infallibility,
(which themselves do not in earnest believe) : About
two years after, comes Clement the Eighth, and
puts forth another Edition and Translation of the
Bible, differing from, and contrary to the former
Edition, in two thousand places, as Doctor James
proved, by producing the
places, as they are in * both
Editions. And which is
more than all this, in the Pre-
face to the last Bible of Cle-
ment the Eighth, we have
these words ; Receive, Christian Reader, this
new and vulgar Edition of the Scripture cor-
rected with all possible diligence, which

* In his Bellam
Papale, and de-
fence of it.

62 *Of the plainness and obscurity*

though in respect of humane weakness, it be
hard to affirm, that it is every way compleat
yet it is not to be doubted but it is more pure
and corrected than all that hath gone before
it. *I think this were sufficient evidence (if there
were no other) how great a cheat it is, that you pre-
tend the Pope to be the Infallible interpreter of Scrip-
ture. For here we have one of those infallibles di-
rectly contradicting and overturning the other: and
besides, instead of that Divine (or, after a sort
Divine) infallibility which you ascribe to the Pope
we have here a publick acknowledgment of his im-
becility: nor dare he affirm his work to be perfect
which it must needs have been, if he had been infall-
ibly guided in it (as you pretend he was); nor would
he have said so, if he had believed his own in-
fallibility.*

Prot. Very good: Then I pray you tell me
why a Protestant Minister (being oft-times both
a learned and better man than the Pope) may
not as certainly hit upon the true sense
of the Scripture, as the Pope himself.

Pop. The reason is plain, because the Pope is
guided by the infallible assistance of Gods Spirit.

Prot. You ought not to rant at this height
until you have solidly answered what our
vines have wrote against this Infallibility. As
I heard before, the woful weakness of your
Arguments; for it is to me the vainest thing
in the World to pretend a promise of the Spi-
rit of God infallibly to guide such men as
(the Scripture be true) have not the Spirit

Christ in them, being (as you confess many of
our Popes and Bishops were) *sensual, not ha-*
ving the Spirit : and having apparently no o-
ther spirit in them, but the spirit of the World,
the spirit that lusteth to envy, and all wick-
edness : But since you pretend the Scripture
is so dark, I pray you tell me, What was the
end for which God designed the Scripture?
I think it was for our understanding ; my
Bible tells me, that *whatsoever things were writ-*
ten aforetime, were written for our learning, Rom.
15. 4. But if you say true, it seems God meant
only to put forth riddles : Gods Law was de-
signed by him for *a light*, and that even to the
simple, Psal 19. 7, 8, 9. and 119, 105. And in
word, the Gospel is so clear, that Saint Paul
pronounceth, *it is hid from none but them that*
will, 2 Cor. 4. 3, 4. And Saint Luke wrote his
Gospel, that *Theophilus* (and with him other
Christians) *might know the certainty of those*
things wherin they had been instructed, Luke 1. 4.
and generally every discreet man that writes
a Book, writes it so, as it may be understood ;
specially if it be for the benefit of the igno-
rant, as well as the learned (which the Scrip-
ture assuredly was). Tell me then, I pray you,
why should God write his mind so darkly and
doubtfully as you know whose Oracles are said
to be delivered? was it because God could not
write plainer (and wanted the gift of utter-
ance), or because he would not?
Pop. *Notwithstanding all this, it is certain, the*
Scripture is full of obscure places.

Prot. I do not deny this; but those things
which are obscurely delivered in one place,

64 *Of the plainness and obscurity*

are more clearly delivered in another ; and those dark places generally are about Prophecies, and such other things, the knowledge of which is not necessary to salvation. But for necessities, the Scripture is plain, and I am told that divers of your Authors acknowledg so much : Is this true ?

Pop. *I confess Costerus hath this expression, That things which are necessary to be known by all Christians, are plainly and clearly delivered in the Writings of the Apostles and some others of our Doctors say as much *.*

Prot. It could be nothing but the evidence of the truth which forced such an acknowledgment from its greatest Adversaries ; therefore let this go, and let me hear what further you have to say against our Religion.

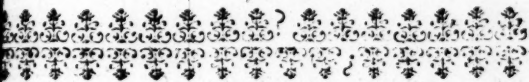
Pop. *I find you are an obstinate Heretick, and settled upon the lees, and therefore it will be needless to discourse further with you ; if any thing could have convinced you, surely the Arguments I have offered would have done it ; for I assure you I have pickt out the strength and marrow of the Catholick Cause, in the Points we have discoursed. And since I see you turn a deaf ear to my Counsel, I shall give you over as incorrigible.*

Prot. You see I have heard you with great patience, and given you all the freedom you could desire ; now I have one request to you, that you would allow me the same

* See Nullity of Romish Faith, Chap. 7. Sect. 4.

and privileged, with patience to hear, and if
you can, answer what I shall object against
your Religion.

Pop. With a very good will, I'll meet you
to morrow at this time: so at present
adieu.



The SECOND CONFERENCE.

Protest. **W**ELL met Sir, I see you are as
good as your word, and I hope
you will allow me as much
freedom and patience as I did you.

Pop. I shall willingly do it, therefore speak free-
ly, and so will I; and if Truth be on your side, let
it prevail.

Priot. I shall divide my discourse into two
parts

1. Some general Considerations, which in-
deed do very much set me against your Re-
ligion.

2. I shall examine the grounds of your
Principal Points of Doctrine; for to meddle
with all, will be needless: If your Pillars fall,
the rest cannot stand. For the first, there are
several weighty Considerations against your

66 *The Romish Church will be Judg, &c.*

Religion; I shall give you them in order. The first general Consideration is this:

1. That your Church declines all Judgment but her own, and make her self Judg in her own Cause; you do not allow Scripture to be Judg, nor the Ancient Fathers (for all your talk of Antiquity) nor indeed any but yourselves, the Pope, or a Council of your own; and your Church it seems must determine, whether she be a true Church or no, and whether she be pure or corrupt, or whether she be infallible or no: Is this so?

Pop. I confess this is our Doctrine, and I think grounded upon Reason.

Prot. You speak against the common sense of all men. In all Controversies or Differences between Men and Men, we generally suspect that party, who will submit to no Judgment but his own; and he who is willing to refer himself to any third indifferent party, is generally presumed to have the best Cause; and this is our case, Protestants do not make themselves and their own Church the only Judg (though they might as justly and reasonably do it as you), but they are very willing to submit to other Judges: they refer themselves to be Judged by the Scripture, which is acknowledged to be a most indifferent Judg; if that do not please you, they refer themselves to the Fathers for the first six Hundred years, till your abominations had leavened the world, according to what was foretold, *Rev.* 13. 8.

2. My second Consideration is this; You do not only decline the Scriptures Judgment but you infinitely disparage and vilifie it.

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meet with several passages quoted out of your Authors to that purpose.

Pop. Possibly you may out of some inconsiderable ones, but not out of any of note and name in our Church.

Prot. Yes, out of your prime Authors. I read that Cardinal *Hofius* in his *Advertisement* to King *Sigismund*, hath this expression, If they (that is, the Hereticks) say, It is written, that is the voice of the Devil, speaking in his members (a). But that it is below a Cardinal to read the Bible, he would have found the words also in Christs mouth. I read that *Costerus* calls the Scripture by way of contempt, Paper and Parchment. God (saith he) would not have his Church (by which always understand the Papists themselves) now depend upon Paper and Parchment, as Moses made the carnal Israelites: And again, That which is written in the heart of the Church, doth by many degrees excel the Scriptures: First, because that was written by the finger of God, but this by the Apostles (a); as if the Writings of the Apostles were only a device of man. I read that Cardinal *Pool* writing to Henry the Eighth; saith thus; what an absurd thing is this, that thou didst attribute more Authority to the Scripture than to the Church, since the Scripture hath no authority but for the decree of the Church (b)? (He means the Roman Church). See we are highly concerned to please your

(a) *De expresso Dei Verbo.*

(a) *Enchiridion*, cap. 1. (b) *De primatu Romane Ecclesie*, fol. 91.

63 *Papists vilifie the Scripture.*

Church, else we are like to have no Scriptures. I read that Pighius saith, *The Apostles did never intend to subject our Faith to their writings, but rather their writings to our Faith (c).* And afterward he saith, *The Scriptures are (as one said, not more pleasantly than truly) a Nose of Wax, which suffers it self to be drawn hither or thither, as a man pleaseth (d).* I read that your Bullenger saith, *The Scripture is the Daughter, the Church the Mother, which gives being and sufficiency to her (b) begets.* (No wonder then, the Church makes bold with the Scripture, to add, or alter, or dispense with it. We all know the Mother may correct the Daughter). I confess, when I read those passages produced by our Writers, I suspected they wronged them. Are these things true?

Pop. *I acknowledge it; and it is a vain thing for me to deny it, for the Books and those passages in them, are extant under their own hands: And I must confess, these Authors are as considerable and approved as any we have. But you ought to put a favourable sense upon them.*

Prot. *I would not strain them, nor make them worse than they are. Take them as you will, they are abominable expressions, and (to me) a great evidence, that the Scripture is no friend to your Church. And I conclude this to be one accomplishment of what Christ hath said, Every one that doth evil, hateth the Light, neither cometh to the Light, lest his deeds*

(c) Eccles. Hierarch lib. 2. cap. 2. (d) Lib. 4. c. 3. fol. 103.

shall be reproved, John 3. 20. And if this be the spirit by which your Church is guided, I am sure it is not the Spirit of God and of Truth; for that teacheth men reverence and love to the Scriptures: You seem to do like *Herod*, who being convinced that he was not of the Royal Race of the *Jews*, did burn their Genealogies and Records, that his false pretences might not be confuted by them. And just so do you endeavour to do by the Scriptures.

3: My third Consideration against your Religion is this; That your Cause is such as dares not abide tryal: This is the honour and happiness of our Religion; We are allowed to examine all that our Ministers say, and we have a Rule (which we may peruse) to try them by, viz. the holy Scriptures, which you dare not suffer your people to read. And this I take to be a secret confession of your guilt; and I am told your *Alphonfus de Castro* saith, that from the reading of the Scriptures all Heresies come*.

Pop. I think your experience hath justified that expression. You see what you get by the reading of the Scriptures, even this, that you are crumbled into a thousand Sects.

Prot. Our Saviour was not of your mind, for he thought not acquaintance with, but ignorance of the Scriptures was the cause of Error; *Ye err, not knowing the Scriptures*, Mat. 22. 29. Nor did he only allow, but command

* *Contra Hereses*, l. 5. c. 6.

the *Jews* to search the *Scriptures*, without any fear of this inconvenience, *John* 5. 39. Had *St. Paul* been of your mind, he would not have commended, but reprov'd the *Bereans* for searching the *Scriptures*, and examining his Doctrine by them, *Act.* 17. 11. If any of your people should do as the *Bereans* did, they would be sent to the *Inquisition*. I do not deny, but too many make a bad use of the *Scripture*, and wrest it to wicked purposes, which is to me no better an argument than this; Wine makes many men drunk, therefore no Wine must be sold. The Doctrine of free Grace was abused by thousands (as we read), therefore *St. Paul* did ill in preaching of it. The light of the Sun hurts sore eyes, therefore *Solomon* was mistaken, when he said, *It is a pleasant thing to behold the Sun*. But since you speak of this, I pray you let me ask you one question; Were not most of the Heresies that ever were in the Church, brought in by learned men?

Pop. I cannot deny that, for it is notorious and known.

Prot. Then you shut up the wrong Door for it seems, it is not the unlearned mans reading, but the learned mans perverting the *Scripture*, which is the true Cause and Foundation of Heresies: And besides, you must not do evil, that good may come out of it; nor defraud people of their greatest treasure, nor keep them from their duty, for fear of some inconveniences. This is to make your selves wiser than God.

Pop. But indeed you slander us in this point

* In fi

we do not absolutely forbid reading of the Scriptures. The Council of Trent allows it, provided you can get the Bishops leave.

Prot. It is true, that Council pretends to give some such liberty; but they take away with one hand, what they give with the other; for in their Index of forbidden Books, they have this passage: *Since experience sheweth, that the promiscuous reading of the Bible brings more evil than good; therefore if any man shall dare to read, or have a Bible without License from the Bishop, or Inquisitor, he shall not be capable of Absolution **, unless he part with his Bible. But in truth, this pretended License is but an handsome blind: For in that very place there is this Observation added to that Rule, That the power of giving such Licenses of reading, or keeping the vulgar Bibles, is taken away from such Bishops and Inquisitors, by the command and usage of the Roman and universal Inquisition. At best, it seems, I must not obey Christs command of searching the Scriptures, unless the Bishop give me leave. But I pray you tell me, Do your people use to ask, and the Bishops to give them leave to read the Bible?

Pop. I will not dissemble with you, They do not. And the truth is, an approved writer of ours, Ledefima, puts the question, What if a man should come to the Bishop, and desire liberty to read the Bible, and that with a good intention? to which he replies, that the Bishop should answer him in the words of Christ, Mat. 23

* In fine Concil. Trident. Reg. 4.

20, Ye know not what ye ask; and indeed (saith he, and he saith it truly,) the root of this demand is an heretical disposition *.

Prot. Then I perceive in this, as well as in other things, you are more careful to deceive people with pretences, than to inform them. But indeed, you tell me no more than I had read, or heard out of your own Authors. It was the speech of your Pope Innocent, That the Mountain which the Beast must not touch, is the high and holy Scriptures which the unlearned must not read*: and your Doctors commonly affirm that people must not be suffered to read the Scriptures, because we must not give holy things to Dogs, nor cast pearls before Swine.

My fourth general Consideration against your Religion is this, That it grossly contradicts the great designs and ends of the Christian Religion, which all confess to be such as these. The glorifying of God, and his Son Jesus Christ, and the humbling and abasing of men, the beating down of all sin, and the promoting of serious Holiness. Are not those the chief ends of Religion?

Pop. I do freely acknowledg they are, and our Religion doth most answer these ends.

Prot. That you and I will now try. And for the first: Your Religion doth highly dishonour God sundry ways. What can be a greater dishonour to God, than to make the holy Scriptures (that you confess to be the Word of God) to depend upon the Testimony and

* De Sacris vernaculis.

Popery contradicts the end of Religion. 73

Authority of your Pope, or Church, and to say, that the Word of God is but a dead Letter, and hath no Authority over us without their Interpretation and Approbation; By which means Malefactors (for such all men are, *Rom. 3. 9, 10*, your Pope not excepted) are made Judges of, and superiour to that Law whereby they are condemned? Tell me, Would not the *French King* take it for a great dishonour, if any of his Subjects should say, That his Edicts and Decrees had no Authority over his people without their approbation?

Pop. Yes, doubtless he would.

Prot. Just so you deal with God: and what can be a fouler dishonour to God, than that which your great *Stapleton* affirmed, and *Gretser* and others justified, and your Church to this day have never disowned it, *That the Divinity of Christ and of God (in respect of us) depends upon the Authority of the Pope**? And what more dishonourable to God than what your great Champion *Bellarmino* saith, *That if the Pope should err in forbidding Virtues (which God hath Commanded) and commanding Vices (which God hath forbidden); (And that he may so err, divers of your most famous and approved Authors confess *) the Church were bound to give Vices to be good, and Virtues bad, unless he would sin against Conscience †; that is in plain terms, the Pope is to be obeyed before God.* Again, is it not highly dishonourable to God, to give the worship which is proper to God,

* *Triplicatio contra Whitak. c. 17.*

* See Nullity. † *De Pont. l. 4. c. 5.*

74 *Poperie contradicts the end of Religion.*
unto the Creature? I confess the Prophet *Isaiah*
hath convinced me of it, *Isa. 42. 8*, *I am the*
Lord, that is my name, and my glory will I not
give to another, neither my praise to graven
Images.

Pop. *I also am of the same mind; but it is a scandal of your Ministers, to say we give Gods honour to the Creature: I know where-about you are, you mean it of Images, whereas we worship them with a lower kind of worship.*

Prot. You worship them with such a-kind of worship, as neither Angels nor Saints durst receive: *Cornelius* did not worship *Peter* with a Divine Worship as God (for he knew he was but Gods Minister); yet *Peter* durst not receive it. It was an inferiour Worship which the Devil required of Christ, for he acknowledged at the same time, God to be his Superiour, and the giver of that power he claimeth, *Luke 4: 6*, and yet that was the Worship which Christ saith God hath forbidden to be given to any Creature. You are a valiant man, that dare venture your immortal soul upon a nice School-distinction. I pray you, do you not worship the Bread in the Sacrament with that worship which you call *Latria*, which is proper to God?

Pop. *We do so, and that upon very good reason because it is not Bread, but the very Body of Christ into which the Bread is turned.*

Prot. But what if the Bread be not converted into Christ's Body? Is it not then a high dishonour to God, and indeed damnable Idolatry?

Pop. *Yes, our Fisher, the famous Martyr and*

Bishop

* *Rufus*

Popery contradicts the end of Religion. 75

Bishop of Rochester, saith, No man can doubt, there be nothing in the Eucharist but Bread, that the whole Church hath been guilty of Idolatry for a long time, and therefore must needs be damned *; but we are well assured that it is no longer bread: and yet I must add this; If peradventure it should still remain bread, yet for as much as we believe it to be the Body of our Lord, our ignorance, I hope, would excuse us from Idolatry, and God would not impute it to us.

Prot. Tell me, I beseech you, Will all kind of ignorance excuse a man?

Pop. No certainly, There is a wilful and affect-
ed ignorance, which, because it is against clear light,
will not excuse.

Prot. Tell me farther, Did this excuse the Jews from their sin of crucifying Christ, and the damnation due to it, that they did it ignorantly? Act. 3. 17.

Pop. No, because they shut their eyes against the plain light, and clear evidence of that truth, that Christ was the Messiah.

Prot. No less do you in the Doctrine of the Sacrament; for they had no greater evidences against them, than Sense, and Reason, and Scripture; all which you reject (as I shall prove by God's help). And as your Religion dishonours God, so doth it also highly dishonour Jesus Christ whom he hath sent, who expressly called the one Mediator, 1 Tim. 2. 5. that you have conferred that honour upon many others, Saints and Angels.

* *Ruffensis contra Oecopadium, c. 2. fol. 3.*

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Pop. True, there is but one chief Mediator, but there may be other secondary Mediators.

Prot. In like manner, to that which the Apostle there saith, there is but one God, it might be said, there are other secondary gods, and so we might introduce the Heathen gods into the Church. It is the great Prerogative of Jesus Christ, that he is the Redeemer of the World; yet your Bellarmin was not afraid to communicate this honour to the creature, and expressly saith, *It is not absurd, that holy men be called our Redeemers after a sort*; and more of the like stuff we shall meet with before we part: yet again, your Religion, as it depresseth God, so it exalts the creature: I will instance but in one thing, and that is your Doctrine of Justification by the merit of good works: A doctrine, which St. Paul affirms, gives unto man matter of boasting and glorying, Rom. 3. 27, *where is boasting then? it is excluded: by what Law? of works? Nay, but by the Law of Faith*: and Rom. 4. 2, *For if Abraham were justified by works, he hath whereof to glory*. Next you grant, That it is the great design and intent of Religion, to discourage and beat down sin, which your Religion doth exceedingly encourage by your Doctrines and Practice in Absolutions and Indulgences. In my acquaintance, I have known several Papists that have wonderfully encouraged themselves in their wicked ways from this consideration; especially when Easter drew near, because they knew

* *De Indulgentis cap. 4. sub finem.*

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they should very suddenly be striven, and absolved, and be (as they said) as sound and clean as when they came first into the World: have known also divers of our loose Protestants that have turn'd to your Religion, that they might have greater liberty for, and the more security in sin; and in my Conscience, If I would let my lusts chuse a Religion for me, they would presently lead me to your Religion: And so again, your Religion doth not at all promote serious holiness, but the soul and spirit of it is dwindled away into meer formality: What can be of more pestilent consequence to true holiness, than to tell a man, that the saying so man *Pater-Nosters*, or, *Ave-Maries* (though it may be he is talking, or musing about in the midst of his Devotions) will procure him acceptance with God? Is it true, that your great and devout Doctor *Suarez* saith, That it is not essential to Prayer, that a man should think of what he saith?

Pop. It is true, he doth say so in his Book of Prayer.

Prat. Then I confess, your Religion hath the advantage of ours, for a man may do two businesses at once: It hath set me much against your Religion, since I understood that you maintained that great Doctrine of Repentance in a meer formality: What a sad Doctrine is that that your great Masters teach, That Repentance is not necessary at all times, but only on Holy-days (as some of your Authors say); only once in a year, that is, at *Easter* (as others)? Nay indeed, once in all his life, and in danger of death (as *Navar* and *Cajetan*)? what

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what an encouragement is this to wickedness, to tell men that a thousand of their sins are venial, which though not repented of, will not exclude them from the favour of God, and from Salvation; but I will rake no farther into this kennel.

I think this may serve turn, to let you see, that I had warrant to say, That your Religion contradicts the design, and end of all Religion.

4. The fifth Consideration that sets me against your Religion, is the desperate issue that you are driven to in the defence of your Cause; as for example, in the great point of Infallibility, I observe your learned Doctors are beaten out of all their former Assertions and Opinions; you have been driven from Scripture to the Fathers, from them to the Pope, from him to a Council, and thence to the Pope with a Council, and (as a further sign of a desperate cause) the Jesuits are brought to that exigence, that they are forced to affirm the Pope to be Infallible in matters of fact, which is confessedly a new, upstart and indeed, monstrous Opinion; and yet those piercing wits see their Cause cannot be defended without it: and others seeing the vanity of all their former pretences, have been forced to resolve all into the present Church testimony*. So for the point of Idolatry, you are driven to those straits, that you cannot excuse your selves from Idolatry, but by such pretences as will excuse both Jewish and Gen-

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ile Idolaters ; and one of your ablest Cham-
ions is brought to this plunge, that he is
forced to affirm, that *some Idolatry is lawful* *.
might instance in very many others, but I
orbear.

6. A sixth consideration is taken from the
artiality of your Religion ; That Religion
which is from God, is doubtless agreeable to
the Nature and Will of God. But so is not
your Religion, for it is guilty of that respect
of persons which Scripture every where denies
to be in God, *Act. 10. 34. Rom. 2. 11. Job*
4. 19.

Pop. *How is our Religion guilty of respect of*
persons ?

Prot. I might shew it in many things, but I
will confine my self to one particular ; and
that is, in point of Indulgences : The souls of
all that dye in venial sins, are doomed to those
terrible pains of Purgatory, there to continue
one knows how long (by the way, I cannot
take notice of the great unhappiness of
those Christians, that lived and died in the
days of Christ and the Apostles, that have
seen multitudes of them frying in Purgatory
this day, and are like to be so as long as
the World lasts ; whereas those that live near
the end of the World, must needs have
a shorter abode there ; so men are punishe
with continuance of their torments, meer
the circumstance of time of their birth
that this is not the thing I aim at) from their

* *Greg. de Valentia.*

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pains of Purgatory there is no way to deliver a man but by indulgences; and these indulgences must be bought off with money, and wealthy men may buy off those corporal pains (which the rascal-herd must suffer without bail or main-prise) and turn them into a fine of the purse. So I see it was not without reason that Solomon said, *Money answers all things*. I have heard that your tax of the Apostolical Chancery (put forth by the Authority of your Church, where there is a price put upon all indulgences, and upon all kind of sins) hath this expression, *Diligently note, that these graces (of indulgences) are not given to the poor; because they are not, and therefore cannot be comforted* (a); by which I see, that if St. Peter himself should rise from the dead, and come to his Successour, with his old tone, *Silver and Gold have I none*, if he were a thousand Peters, he must into Purgatory without mercy. I am told that another of your Authors, *Augustine de Ancona*, an Author of great note with you, tells us, that *Indulgences are for the relief of the Churches (that is, the Popes, and their Prelates) Indigencies, which (b) is not relieved*

(a) *Diligenter nota quod hujusmodi gratie dantur pauperibus, quia non sunt; ideo non possunt consolari. Taxa Cancellarie Apostolica. Titulus De Matrimoniali.*

(b) *Nam Indulgentie fiunt ad relevandam indigentiam Ecclesie, quae non relevatur per solam voluntatem dandi, sed per datum. De Potestate Papae, quest. 30. art. 3.*

a will

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willingness to give (which is all that any poor man can pretend to) but by the gift it self: (It seems your Church is not of Gods mind; for there be a willing mind, he accepteth it for the good, 2 Cor. 8. 12.) And a little after (as I am told) he saith, as to the remission of punishment which is procured by Indulgences, in that case it is inconvenient, that the rich is in a better condition than the poor, for there it is not said, Come and without money (c). I confess that were a dangerous speech, and would utterly undo all the Church of Rome. It is sufficient that Isaiab said it, and Christ again, Come and drink freely. People should have been wise, and taken them at the word, for they are never like to hear it a third time. Is this true?

Pop. They do indeed say so; and the practice of the Church manifests to all the world, that Indulgences are sold for money; and the condition of the rich, in that, is better than the poor. But what matter is that, as to the pardon of Sin, and eternal Life, or Death, both rich and poor are alike? This difference is only as to the pains of Purgatory.

Prot. Is that nothing to you? you speak against your own, and all mens sense: we see how highly men esteem to be freed from a sinful, though short disease here; how much

(c) *Quantum ad remissionem poenae quae acquiritur per indulgentiam, in tali causa non est inconueniens, quod diues sit melioris conditionis quam pauper. Ibi enim non dicitur, Venite & emite pecuniã. Ibid.*

more

more to be freed from such pains as you know
confess to be unspeakably more sharp and grievous, than all the pains that ever were endured in this World: It is so considerable a thing, that I assure you, it is to me matter of wonder (if Christ and the Apostles had been of your mind) how it came to pass so unluckily, that the poor only should receive the Gospel, whereas, if the men of that Age had not been all Fools, the rich would have been most forward to entertain it.

7. But to proceed. My seventh Consideration against your Religion, is taken from the great hazard, and utter uncertainty. According to the Doctrine of your Church, no man can be sure of his Salvation without a Revelation; but he must go out of the world, not knowing whether he goes. Indeed there is nothing but hazard and uncertainty in your Religion. I suppose you grant that all your Faith, and consequently your Salvation, depends on the infallible Authority of your Church.

Pop. *That is most certain.*

Prot. Are you then infallibly certain, that your Church is infallible? or do you only probably believe it?

Pop. *I am but a private priest, and therefore cannot pretend to Infallibility; but I am fully persuaded in it, that the Church is infallible in it self.*

Prot. Then I see you pretend to no more certainty than I have; for I know (and you would grant) that the Scripture is infallible in it self, and I know its infallibility as certainly as you know the infallibility of your Church. I pray you tell me, what is your opinion

now you are divided: but where do you place the infallibility, or where do you lay the foundation of your Faith?

Pop. To deal freely with you, I place it in the Pope; who when he determines things out of his Chair, is infallible: for St. Peter who was Supreme Head of the Church, left the Pope his Successour.

Prot. Then it seems your Faith doth wholly depend on these things, that Saint Peter was Bishop of Rome, and died there: and that he left the Pope his Successour in his Supreme and infallible Authority.

Pop. It doth so.

Prot. How then are you infallibly assured of the truth of these things, which are all matters of Fact?

Pop. Because they are affirmed by so many of the ancient Fathers and Writers.

Prot. Were those Fathers or Writers infallible persons?

Pop. No.

Prot. Then might they, and so may you be mistaken in that point; and so indeed you have nothing but a meer conjecture for the foundation of your Faith. But again, are you infallibly sure, that Saint Peter's intention was to leave his Infallibility to the Pope? For I do not read that St. Peter left it in his last will. I tell you true, it is strange to me, that St. Peter should write two Catholick Epistles, and (as observed before) not leave one word concerning this matter. For my part I shall always rather question the Popes Authority, than St. Peter's fidelity or discretion, in omitting

ing so Fundamental a Point, when he put many of far less concernment. But further demand, How are you assured that St. Peter intended to leave his power, and did actually leave it to his Successors?

Pop. By the unanimous consent of the Antient Fathers.

Prot. I wonder at your confidence, that you dare affirm a thing which our Authors * have so clearly proved to be false. But suppose they were so, that the Fathers had said it; tell me, are the Fathers infallible? at least are they in their reports of matter of Fact?

Pop. No: we confess that it is only the Pope and Council that are infallible, not the Fathers; and be true to you, even the Pope himself is not infallible in his reports of matters of fact.

Prot. Then you have nothing but a meer conjecture, or historical Report delivered by a man liable to mistake, for the great foundation of your Faith. Yet once more, have you any greater or better certainty for your Faith than the Pope himself.

Pop. God forbid I should be so impudent or proud to say so; for my Faith depends upon his certainty.

Prot. Very well. How I beseech you are you Pope assured? what is it that makes him so infallibly certain of his own Infallibility? Is he assured of it by Revelation?

Pop. No, (as I have told you oft) we have no such thing.

Prot. How then?

* Mowlin, Reynolds against Hart. and others.

Pop. By the Spirit of God which guides him in all truth.

Prot. How is he assured that the Spirit of God guides him ?

Pop. By the promises God hath made to him ; I need not repeat them, they are known already, Thou art Peter, &c. Simon, Simon, I have prayed that thy Faith fail not, &c.

Prot. I have already shewn how absurdly these Texts are alledged. But I beseech you, how is the Pope infallibly assured, that this is the true meaning of those Texts ? You confess it is not by inspiration.

Pop. He knows that, by considering and comparing Scripture with Scripture, and by consulting the Fathers, and by Prayer, Diligence, and Obedience, &c.

Prot. All these things are very good, but any other man may use these means as well as the Pope, and hath as full promises from God, as any the Pope pretends to ; as *Joh. 7. 17*, If any man will do his will, he shall know of the Doctrine, whether it be of God ; and the Spirit of Truth is promised to all that ask it ; *Luk. 11. 13*. So if this be all you have to say, God deliver my soul from such a desperate Religion, wherein all the certainty of its Faith depends upon his infallibility that is not certain of his own infallibility.

But I need say no more of this, It is to me an undeniable argument, that there is no certainty at all in this foundation ; because (as you confess) so many hundreds of your ablest Scholars do utterly reject it. But once more, in my opinion you run a dreadful hazard, in the

Point of worshipping of Creatures, Image
Saints, and especially the Bread in the Sacra-
ment, in which you run other hazards besides
those I spoke of. I am told, that your Do-
ctrine is this, That it is necessary to the mak-
ing of a Sacrament (and so to the conversion
of the Bread into Christ's Body) that the Priests
intend to consecrate it. Is it so?

*Pop. Yes doubtless, Bellarmine and all our A-
theists largely dispute for that.*

*Prot. And can I be sure of another man's
intentions? It is sufficiently known, that the
avers of your Priests are prophane, and atheis-
tical wretches; others envious and malicious
and some actually Jews. What assurance have
I, that my Priest is not such an one, and that
he doth not either out of a contempt or hatred
of Religion, or Malice against my person, in-
tend to deceive me, and not make a Sacrament
of it? Sure I am, they intend to deceive
their people in the preaching of the Word; and
why they may not do so in the Administration
of the Sacrament, I know not.*

8. My eighth and last general consideration
is this, That your Religion destroys even the
Principles of morality: which true Religion
so far from destroying, that it improves and
perfects it. I confess, the bloodiness of your
Religion hath ever made me both suspect and
loath it. I find that Christ is a Prince of peace,
though he whipt some out of the Temple,
he never whipt any into his Church; that he
drew in his Disciples with the cords of a
gentle conviction and perswasion; and so did
Apostles after him: but your Religion (they are b-

ago's laws) is written in blood. I perceive
you answer our Arguments with Fire and Fag-
ot, besides this, your Religion destroys all
vil Faith and Society; your principle is
down, and so is your practice of equivocati-
a, and keeping no faith with Hereticks.

Pop. *I know where you are, you mean because
John Husse, who after he had the faith of the
emperour given him for his safe Conduſt, was con-
ay to that faith put to death in the Council of
onſtance.*

Prot. I do so, and what can you say for

Pop. *This I ſay, you muſt not charge upon our
arch, the opinion of ſome few private Doctors,
or others diſown this, and have written againſt*

Prot. It ſeems it is a diſputable point amongſt
u, whether you ought to be honeſt or not:
I have heard that *John Huſſe* was condem-
d by the Council of *Conſtance*, and that when
e Emperour ſcrupled to break his Faith, they
clared he might do it, and ought to do it.
it ſo?

Pop. *It is true, what was done in that point,
done by the Council.*

Prot. And you hold Councils (eſpecially
ere the Pope joyns with them as he did
that Council) to be infallible; and there-
e this I may confidently charge upon you as
inciple of your Religion: I cannot but ob-
ve your fine devices: At other times when
alledg paſſages out of any of your learned
ctors which make againſt you, you tell us
y are but private Doctors, and we muſt
E 3 . judg

judg of you by your Councils. Now here we bring an approved Councils testimony, and you send us back to your private Doctors.

Pop. *These discourses of yours are only general. I had rather you would come to the other thing you proposed, viz. to examine the particular points of our Religion, wherein I hope I shall give you such solid grounds and reasons, that when you shall understand them, you will embrace them.*

Prot. You shall find me ingenuous and docile; only remember, I expect not words, but solid Arguments. I think our best course will be to pick out some Principal Points of your Religion, and examine them; for the rest will either stand or fall as they do.

Pop. *I am perfectly of your mind, let us proceed accordingly.*

Prot. First then, if you please, we will begin with the Sacrifice of the Mass, which you say is essential to the Christian Religion.

Pop. *It is so, and Bellarmine rightly saith, that where there is no Sacrifice (as you Protestants have none) there is in truth no Religion.*

Prot. Therefore, I pray you, let me hear one or two (for those are as good as a hundred) of your chief grounds and reasons for that Sacrifice.

Pop. *I approve your motion, and I shall only insist upon two Arguments: First, the Sacrifice of the Mass was appointed by God, or Christ, in the words of Institution of the Sacrament, Do this in remembrance of me. It is the great Argument of the Council of Trent*.*

* Sess. 22. cap. 9. Can. 2, 3.

Prot. I adore the fruitfulness of your Churches invention. It seems they think these two words, *Do this*, contain no less than two of our Sacraments, to wit, that of *Orders*, which makes Priests, and that of the *Supper*.

Pop. *They do so.*

Prot. That, no sober man will easily believe; or that Christ's meaning in the words mentioned was this, *Sacrifice me in remembrance of me*. Let me hear how you prove the Institution of the Mass from these words.

Pop. Christ bid his Disciples, *do this*, viz. that which he did: Christ did in that last Supper truly and properly offer up himself to his Father, his Body under the shape of Bread, his Blood under the shape of Wine; and therefore they were truly and properly to offer up or Sacrifice Christ in the Sacrament. *An Argument is Bellarmine's* *.

Prot. How do you prove that Christ did in that last Supper truly and properly offer up his Body and Blood to his Father? I read that Christ offered himself but once, Heb' 8.27. & 9.25, 26, 27, 28. & 10. 14, and that was upon the Cross; nor do I find that he offered any thing at all to God in that Supper, but only to his Apostles? And what, did Christ Sacrifice himself, and imbrue his hands in his own Blood? And did he eat up his own Body? did he take his whole Body into his Mouth? these are Monsters of Opinions: But how prove you that Christ did then offer up himself to God?

Pop. *Because Christ speaks in the present tense*, *This is my Body which is broken; Blood*

Of the Sacrifice of the Mass.

which is shed: he doth not say which shall be broken, and shed; and therefore it must be broken and shed at that very time.

Prot. What a vain Argument is this? you know nothing is more usual in Scripture than to put the Present Tense for the Future. Christ saith, *I do lay down my life*, when he means, I will do it shortly, *Joh. 10. 15, I do go to my Father*, *Joh. 16. 28.* this is, I shall go shortly. *Do that thou dost*, that is, *art about to do*, *Joh. 13. 27.* And in *Mat. 26.* Christ saith of his Blood, *This is my Blood which is shed for many for the remission of sins*; and yet I suppose it was not shed at that time, for you all profess the Sacrifice of the Mass is an unbloody Sacrifice: But again, tell me, I pray you, when Christ said, *do this*, did they not obey Christ's command at that Supper?

Pop. I cannot deny that.

Prot. Thence unavoidably follows, that this doing concerns the Communicants, as well as (if not more than) the Minister; and so it is not meant of Sacrificing Christ, but receiving of him; and really, if this Text do not, there is no other which doth enjoin Communicants to receive; which he that can believe, hath got a good mastery over his Faith. Besides, what Christ here commands his Apostles, I find St. Paul commands the *Corinthians*, and expounds *doing this by eating and drinking*, *1 Cor. 11.* And moreover, if the words *do this*, were the words which did ordain both Priest and Sacrifice, who can think that two of the Evangelists, viz. both *Matthew* and *Mark* would have omitted them in mentioning the words of

of Institution ; and therefore this may pass. I shall only add , that if our Divines should prove their Doctrines no better than by such wrested Scriptures and Arguments as this, we should hiss them out of the Pulpit : but I suppose you have some better Argument, therefore let me hear it.

Pop. Consider then that irresistible Argument; Christ is a Priest after the order of Melchisedeck. Now Melchisedeck did offer up a Sacrifice of Bread and wine to God, Gen. 14 : and therefore Christ was bound in agreement with this Type, to offer up such a Sacrifice, even his Body and Blood, under the species of Bread and wine.

Prot. You tell me, Melchisedeck offered up Bread and Wine to God ; I find no such matter : it is only a dream of your own. The History is, Gen. 14; where indeed I read of his offering Bread and Wine to Abraham and his Soldiers, to refresh them (according to the custom of those times and places), Deut. 32.3,4. and Judg. 8.6: but not a word of any offering to God. It is the strangest relation of a Sacrifice that ever was ; here's not one word of the Altar, or Offering, or Consecration, or the Destruction of the Sacrifice. You grant the thing sacrificed must be destroyed when it is sacrificed : I pray you how is this bread destroyed save only by the Soldiers mouths, which you say came after the Sacrifice) ?

Pop. The bread possibly was destroyed by putting in the furnace, and the wine sprinkled upon the furnace, as Vasquez answers *.

In part. 3. Thomæ tem. 3. q. 83. dis. 220. art. l. c. 3.

Of the Sacrifice of the Mass.

Prot. I see it was otherwise in those days than now it is. If I thought my Bread would be destroyed by putting it into the Oven, I assure you, I would never put it in.

Pop. It must be a Sacrifice that is there related; for it follows, And he was the Priest of the most High God.

Prot. Not at all; for his being Priest evidently relates to that which follows, and he blessed him, and received Tythes of all. Besides, if Melchisedeck did here offer a Sacrifice, was Jesus Christ obliged to offer the same kind of Sacrifice that he did? for Christ was to offer up himself, *Heb. 9. 10.* (which none of his Types did) Tell me first, Was Melchisedeck a Type of Christ in that action of eating Bread and Wine?

Pop. Yes doubtless, and this was the principal thing; in respect of which, Christ is called Priest after the order of Melchisedeck, or else I say nothing.

Prot. Then tell me, how can any man in his wits, believe that St. Paul, who spends so much of his Epistle to the Hebrews, in comparing Christ and Melchisedeck, and their Priesthood together; and who picks up the very smallest circumstances, as that he was without father, &c. should not speak one word of this, (which you say true) was the principal thing? Besides all this, If Melchisedeck was a type of Christ in that action, Did Christ offer Bread and Wine as Melchisedeck did?

Pop. No, but he offered his own Body and Blood under the appearance of Bread and Wine.

Prot. Nay, now I see there is no possibility

of pleasing you ; for I expected this all along,
that Christ must needs have offered the same
kind of Sacrifice that *Melchisedeck* did here :
But now you forsake your own argument; and
because *Melchisedeck* did offer Bread and Wine,
Christ must not offer Bread and Wine, but
something else under those appearances. Now
I have heard your two principal Arguments, I
hope you will hear mine also.

Pop. Good reason I should do so.

Prot. Then first, I argue thus, The Sacrifice
of Christ was perfect, and did perfect all Belie-
vers, *Heb. 10. 14*, and therefore it need not, and
ought not to be repeated, for the Apostle
proves the imperfection of Levitical Sacrifices,
because they were repeated: *Heb. 10. 1, 2*, *where*
remission of sin is, there is no more offering for sin,
Heb. 10. 18. Either then remission was not ob-
tained by his once offering, or there must be
no more offering ; either Christs offering upon
the Cross was insufficient, or yours in the Mass
unnecessary:

Pop. It is not properly repeated: for it is the
same Sacrifice for substance which was offered up-
*on the Cross, and is offered in the Mass *.*

Prot. How is it of the same kind, when you
say, the one is bloody, the other unbloody ; the
one offered by Christ, the other by a Priest ?
But if it were of the same kind, so were the
Levitical Sacrifices, and all had relation to
Christ (as you pretend all Masses have), and yet
the Apostle makes their Repetition an evidence
of their Imperfection, *Heb. 9. 10.* And moreover,
the Apostle denies not only the repetition of

other Sacrifices, but also of the same Sacrifice, and tells us as plainly (as man can speak) that Christ was to offer up himself but once, *Heb. 9. 25, &c.* whereas you will needs over-rule the Apostle, and force Christ to offer up himself thousands of times.

Pop. *It is true, there is but one Sacrifice of Redemption, and Expiation for Sin, and that was the Sacrifice of the Cross; but there are other Sacrifices of Application to apply that to us.*

Prot. I hope the Word and Sacraments, and Spirit of Christ, are sufficient to apply Christ's Sacrifice. Must we have one Sacrifice to apply another? Whocver heard of one plaister made to apply another? or a ranfome paid the second time to apply the former payment? And you seem to me quite to forget your selves, to destroy the nature of your Sacrifice: for the business of a Sacrifice is oblation to God, not application to men. Besides, I have one Argument more which fully satisfies me; If the Mass be a real and proper Sacrifice, then the thing sacrificed must be really and properly destroyed.

Pop. *That I readily grant, as Bellarmin (a) also doth, and indeed so it was in all the Sacrifices that ever were offered to God.*

Prot. But surely Jesus Christ is not destroyed in the Mass: Is he? And are your Priests the murderers of Christ?

Pop. *He is not so destroyed: for we tell you, it is*

(a) *Sacrificium verum & reale veram & realem actionem exigit. Bell. de Missa. l. 2. c. 27. Denique vel in Missa.*

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unbloody Sacrifice; yet he is in a manner destroyed by the Priests eating of him: for thereby Christ ceaseth to be where he was before; that is, in the species of Bread and Wine, and the Bread and Wine are destroyed.

Prot. Call you this a destruction for one to remove from one place to another, or to cease to be where he was before? this is ridiculous; and yet this (b) fantastical and mock-destruction is all which you can bring instead of that real destruction which you confess necessary to the very essence of a Sacrifice. And as for the Bread and Wine, they were destroyed by Transubstantiation, not by the Oblation or sacrifice which comes after it.

And now having mentioned that, let us discourse concerning your Doctrine of Transubstantiation. And first, tell me what is the Doctrine of your Church?

Pop. That the Council of Trent will inform you, which declareth, That by Consecration the whole substance of the Bread and Wine is converted into the substance of the Body and Blood of Christ (a).

Prot. How is it possible for the Bread to be converted into Christs Body, which was made already before the Bread? That Christ could turn Water into Wine was possible, but that he should turn that Water into such Wine as was in being before that change, this is impossible: but let that go. My next question is, if a Christian did actually receive Christs Body and Blood, tell me what profit hath he by it?

(b) Ibid. (a) Sess. 13. de Eucharist. cap. 4.

I cannot believe that God would work so many Miracles (as you affirm he doth in this Sacrament) to no purpose: Scripture and Reason tells me, and your Council of *Trent* confesseth (a) that the Sacrament is a feast for my Soul, and not for my Body. Is it not so? Now what is my Soul the better for eating the very Body of Christ? When the woman cried out to our Saviour, (b) *Blessed is the womb that bare thee*; Christ replies, *Yea rather, Blessed are they that hear Gods word and do it*: nevertheless, if you can solidly prove it, I will receive it; therefore bring forth your Principal Arguments for it.

Pop. *I will do so: and our Church proves this point, especially from two places of Scripture, Joh. 6. and the words of Institution. I begin with the sixth Chapter of Joim, where our Saviour oft tells us, that the Bread which he gives is his flesh, &c.*

Prot. I have heard that divers of your learned Doctors confess this Chapter speaks not of the Sacrament. Is it so?

Pop. *I will not dispute with you, That was the opinion of Biel (a), Cardinal Cusanus (b), Cajtan (c), and Tapperus (d), and divers others.*

Prot. Certainly, This Argument is not likely to convince a Protestant, which could not satisfy your own ablest Scholars. But I will not press that farther. Tell me then, do you judge that Christ speaks here of a bodily eating and drinking of his very flesh and blood?

Pop. *We do so.*

(a) *Sess. 13. cap. 2.* (b) *Luk. 11. 27, 28.* (a) *In Canone. Missa.* (b) *Ep. 7. ad Bohemos.* (c) *In Aquin. par. 3. qu. 80. art. 8.* (d) *Artic. Levan. 15.*

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Prot. I confess some of the Ancients were of your mind, I mean the Jews. But with submission, I am rather of Christs Opinion, who plainly destroys that gross and carnal sense, telling them, it is the *Spirit that quickneth*, the *flesh profits nothing*, vers. 63. Again, doth not Christ press this as a necessary, and present duty, upon all the Jews that then heard him?

Pop. That must be granted.

Prot. Then certainly Christ speaks not of the Sacrament which was not then instituted, and therefore they could not partake of it. I demand further, is this Sacrament of such efficacy, that all that receive it are saved? and of such necessity, that all that do not take it are damned?

Pop. No, our Church utterly condemns both those opinions.

Prot. But this eating of Christs flesh is such, that Christ saith, all that eat it, are saved, v. 14: and all that do not eat it, are damned; v. 23. Therefore surely he speaks not of a Sacramental eating: besides, the whole Laity are utterly undone, if your sense of this Chapter be true; for I find that drinking of Christs blood is no less necessary to life eternal, than eating of his Flesh; and therefore woe to them to whom you do not allow to drink of the Cup in the Sacrament. I am told this objection is so considerable, that it forced divers of your Doctors (sore against their will) to forsake this Argument; and therefore this will not do your work: but I presume you have better Arguments.

Pop.

Pop. we have so, I shall urge but one, which is of its self sufficient, from the plain words of Institution, *This is my Body*. Methinks the very hearing of them read should convince you, if you would take the words in their plain and proper sense, and not devise I know not what Figures and Tropes.

Prot. If it were true, that Christ did turn the Bread into his Body by saying these words, *This is my Body*, yet how doth it follow, that the Priest by reciting these words, worketh the same effect, any more than a Priest, every time he reads those words, *Let there be light* doth make light, because God did make it by those words? or than he raiseth a dead man every time he reads those words of Christ, *Lazarus come forth*? Moreover. I have heard, that divers of your most Learned Doctors confess That this place doth not, nor indeed any other place of Scripture, prove Transubstantiation. I have heard three Cardinals named viz. Cajetan (a) and our Bishop of Rochester (b) and Gomeracensis (c) and divers famous Schoolmen, as Scotus and Biel, of whom this is known and Durandus (d), and Ocham (e), and Melchior Canus (f) and Vasquez (g), and the great Cardinal Perron professeth, that he believes Transubstantiation, not by vertue of any necessary consequence or reason, alledged by their Doctors; but by the words of Christ, as they are expounded by the

(b) *Contra Captiv. Bab. c. 10.* (c) *In Zach. Sentent. qu. 6. lit. f.* (d) *In 4. Distinc. 1. q. 4. art 14.* (e) *In 4. q. 6.* (f) *Loc. cit. b) l. 3. c. 3.* (g) *Tom. 3. in 3. dis. 180. c. 5.*

tion (b) : and Bellarmine himself confesseth, *In his opinion is not improbable (i).* Methinks so many learned mens forsaking this Argument who doubtless would have been right glad if it had been solid, and imployed all their wits (search out the strength of it) is to me a convincing evidence of its weakness and vanity, also of the badness of your Cause, that can find no better Argument ; yet I am willing to hear what you can say.

Pop. This then I say, that these words, This is my Body, are to be taken in their proper, and not figurative sense: for surely Christ would speak only to the understanding of his Disciples, especially when he was so near his Death, and making his Will and Testament, and instituting the Sacrament; in such cases men use to speak plainly.

Prot. I readily grant that Christ did speak plainly and intelligibly: But tell me, is not that in enough, when we take the words as they are commonly used in Scripture?

Pop. I must needs grant that ; but this is not the present case.

Prot. But it is ; for we can give you scores of instances, as you very well know where the word Is, is so taken : nor is any thing more frequent in Scripture, the seven kine, and so seven ears of corn, are seven years, Gen. 4. 12, the Stars are the Angels of the Churches, Rev. 1. 20, the seven heads are seven Mountains, Rev. 17. 9. So Christ saith, I am the way, the door, &c. Zach. 5. 7, 8. This woman is wickedness, and

(b) Trairte p. 793. (i) De Euchar. l. 3.

thousands of such expressions. How do you understand these places?

Pop. *The sense is plain, they signifie those things; the Stars signifie the Angels, and so for the rest.*

Prot. Then certainly we have the advantage of you in this point, for we take it for *signifies* (as you confess it is commonly taken); nor have the *Jews* (as I have been assured by learned men) any proper word for *signifies* (as the *Greeks* and *Latins* have) but generally express it in this manner: But you must take it (if the Particle *this* denote the Bread, as I shall plainly prove it doth) for *is converted into*; a sense which you cannot give one example of in all Scripture. I see it was not without reason that you took the Interpretation of Scripture into the Churches hands; for if you had left it in Gods hands, and left one Scripture to do that friendly Office to expound another you had certainly lost an Article of your Faith. And whereas you say that Christ would speak so as the Disciples might understand him, that sufficiently shews, that yours is not the true sense; for they could never have understood it and would doubtless have been as much puzzled then, as all the World now is, to have apprehend that the body of Christ was contained under the species of Bread and Wine, invisible and undiscoverable, after the manner of a Spirit to conceive of a body without bigness, long without length, broad without breadth; broken whilst it remains whole (all which you profess to believe). This is to turn Christ plain speech into a bundle of Riddles; and to call this the plain sense of the words which

as you see) a heap of Figures, is a greater figure than all the rest ; but they did well enough understand the words in our sense, because they were well read in Scripture, wherein, as you grant, that sense of the word usual.

Pop. *If we grant it is used so in other cases, yet in Sacramental Texts, for there Christ would speak properly.*

Prot. Yes, It is usual even in the Sacraments ; Is not Circumcision called the Covenant ? *This is my covenant*, Gen. 17. 10, though properly it was not the Covenant, but the Seal of it, Rom. 4. 11. *Is not the Lamb called the Lords Passover ?* Exod. 12. though all men knew it was not the Lamb, nor the Ceremony of eating which was or could be properly the Lords passing over the houses of the Israelites ; thus Cor. 10, *The Rock (that followed the Israelites) Christ*, though it was so only Figuratively and sacramentally. Moreover, I am told, that divers of your own brethren acknowledg figures here. *Taperus saith, It is not convenient to admit of Tropes here, provided they be such as do not exclude the true presence of Christs body (a), and that the Bishop of Euxen owns three Figures in the words of this Sacrament (b) ; and that Suarez (c), Bellarmine (d), and divers others confess as much.*

Pop. *It is true, they do say so.*

Prot. Besides, you cannot think strange, if

(a) Artic. Louan. 13. (b) Repet. c. 3. (c)

Tom. 3. dis. 60. sect. 2. (d) De Eucharistia,

l. c. 11.

there be Figures in the first part, *This is my Body*, since it is most apparent there are Figures in the last part, *This is the New Testament in my blood*. Here are not one, but divers Figures in it. The Cup you grant is taken for the Liquor in it, there is one Figure: The Wine in the Cup is taken for the Blood, which was not in the Cup; that is a strange Figure indeed (Logicians call it *Non-sense*). This Cup or Wine, or Blood (if you please) is the New Testament or Covenant; whereas it was only the Seal of the New Testament, as is most manifest, because it is called, *The Blood of the New Testament, and the New Testament in my Blood*. Besides other strange Figures, which I shall have occasion to speak to by and by. Here is Figure upon Figure, and yet you have the impudence to reproach us for putting in but one Figure which you confess to be very frequent. Wonder O Heavens, and judg O Earth, whether these men do not strain at Gnats, and swallow Camels! And nothing doth more confirm the truth in this point, than to consider into what absurdities this Doctrine hath forced you, even to say, that *the blood of Christ is properly the Covenant or Testament* *: And that there are two sorts of Christs Blood, the one in the Cup; the other shed on the Cross (a): And that the Blood of Christ is shed in the Sacrament, and yet never stirred out of the veins: Did ever God or man speak of such blood-shed? therefore for shame never charge us with understanding this Text figuratively.

* *Bel. de Euch. l. i. c. ii. (a) De Euch. l. i. c. ii. Ad quartam dico.*

atively. But again, let me ask you, Will you affirm that these words, *This is my Body*, are to be taken properly? Doth your Church understand them so?

Pop. Yes surely, or else we do ill to reproach you for taking them improperly.

Prot. The words are not true in a proper sense, nor indeed do you understand them

Pop. Make that good, and I must give up this case for ever.

Prot. First, for the word *this*, it is most evident that it is meant of Bread: It is impossible for words to express any thing more plainly, than that by *this*, is meant the Bread. It is said expressly, that *Christ took Bread and brake and gave it, and said, Take, Eat, THIS is my Body*. Where *this* necessarily relates to that which Christ took, and brake, and gave. After Christ came the Apostles, and particularly Saint Paul, and he expounds the mind of Christ (and I hope you do not think he was so bad an expositor, that his Comment was harder than the Text) and he tells us thrice in a breath that it is bread. 1 Cor. 11. 26. *As oft as you eat of this Bread, and whatsoever shall eat this Bread, and shall drink of that Cup, they shall drink of his Blood*. And again, 1 Cor. 10. *The Bread which we break is it not the Communion of the Body of Christ? And the participation of the Sacrament is called, breaking of Bread*, Act 2. 46. & 20. 7, which your Authors understand of the Sacrament: and besides *this*, whatever it is, is broken, as it follows; but I dare not say, Christ's Body is broken. Now then,

then, since it is most evident, that this meant of the bread, I hope you will not think this is properly Christs body.

Pop. No: *We are not so absurd to say, this Bread is Christs body, for that is false, and against common sense, as Bellarmine well saith (a).*

Prot. What then do you mean by the word *this*?

Pop. By *This*, I understand neither the Bread nor Christs Body, but in general, this substance which is contained under this species. (b)

Prot. What do you mean by that? I pray you tell me, Do you believe that there are more substances under those species, before the Bread first, and afterward the Body of Christ? Do not you profess, that as soon as ever it ceaseth to be Bread, it becomes Body of Christ?

Pop. *We do so.*

Prot. Then surely if it be a substance, according to you, it must be either Bread, or Body of Christ; but you allow it to be neither, and therefore it is no substance at all. In the next place, for the word *is*, I have shewed you do not understand that properly neither: for the word *Body* also, do you understand properly?

Pop. *Yes without doubt.*

Prot. I am told that your Church professeth to believe that Christs body is there after the manner of a spirit, taking up no room; his head, hands, feet, are altogether in the

(a) De Eucharist, l. 3. c. 19. (b) Bellar. de Eucharist. l. 3. c. 12.

Crumb of the Host. Is this true ?

Pop. Yes, we all agree in that.

Prot. Then sure I am, the word *Body* is most improperly taken : A learned man well observes, that you plead for the propriety of words, and destroy the propriety of things*. How can you say that it is properly a body, which wants the essential property of a body ; which is, to have quantity, and take up room ? Take away this, and the body may be properly a spirit ; or it is that only which differenceth it from a spirit : So now I see you neither do, nor can understand these words properly ; and upon the whole matter, that this Doctrine is false, and your Proofs most weak and frivolous. You shall see that I have better arguments against your Doctrine than you have for it.

Pop. I pray you let me hear them, but be brief in them.

Prot. I have only three Arguments, your Doctrine is against Sense, against Reason, and against Scripture.

Pop. Let me see how you will make these things good.

Prot. For the first I ask you, if I am as sure that your Doctrine of Transubstantiation is false, as you are sure that the Christian Religion is true ; will you desire more evidence ?

Pop. If I should, I were an unreasonable person.

Prot. And have you any greater assurance of the truth of the Christian Religion, than

* *I Place de la messa.*

you could have had, if you had liven in Christ's days?

Pop. That were impudence to affirm: but what do you mean?

Prot. If you had lived then, what great evidence could you have had of it, than what your senses afforded; for since the great Argument for Christianity (as all agree) was the words that Christ spake, and the works Christ did; how could you be sure that he did speak, or so work, if you may not credit reports of your eyes and ears? This was Luke's great evidence of the Truth of what he writes, that it was delivered to him by eyewitnesses, St. Luke. 1. 1, 2. and St. John's, *what we have seen with our eyes, and our hands have handled of the word of Life: 1 John 1.* And St. John's for Christ's Resurrection, that he was seen of many, *then of the twelve, then of the 500, 1 Cor. 15. 5, 6.* Even Thomas his Infidelity yielded to this argument, that if he did thrust his hand into Christ's side he would believe, John 20. Christ judged this a convincing argument when the Apostles thought he had been a spirit, *handle me and see, for a Spirit hath not flesh and bones as you see me have, Luke 24. 39.* Are these things true?

Pop. I cannot deny it, they are not yours, but Scripture-assertions.

Prot. And do not all my senses tell me that this is Bread?

Pop. I must grant that, but your sense is deceived.

Prot. Then your senses also might have been deceived about the words and works of Christ.

and so the greatest evidence of Christian Religion is lost: but for my part, it makes me abhor your Religion; that so you may but seem to defend your own Opinions, you care not if you shake the pillars of Christianity: My second Argument is, that your Doctrine of Transubstantiation is against reason. Tell me, I pray you, do you think any of the Articles of Christian Religion are contrary to reason?

Pop. No, they may be above reason, but God forbid I should be so injurious to Christianity, to say any of them are against reason.

Prot. But your Doctrine is as much against reason as sense, for it makes you believe things absolutely impossible, and gross contradictory.

Pop. You may imagin many things impossible that really are not so: but if you can prove any real impossibilities which this Doctrine forceth us to believe, I must yield, for we join with you in condemning the Lutheran Opinion that Christs Body is every where, because it is an impossibility: and we therefore expound those words, I am the Vine, I am a Door, &c. figuratively, because it is impossible for him who is a man, to be a Vine, or a Door.

Prot. And it is no less impossible for the bread to be Christs Body: Why might not the wine (as well as the Wine) be by Transubstantiation, converted into Christs substance? I think the Mother is as good as the Daughter; and especially since Christ saith, I am the true vine, you might as well have devised another

A Popish Book called, *Scripture mistaken*, q. 279.

Transubstantiation to make Christs words good. I know what work you would have made of if he had said, *This is my TRUE Body, or my TRUE Blood.*

But to give that over, I will shew you that there is such an heap of contradictions, as never met together in the most absurd opinion that ever was in the world: I profess (when I set my wit at work) I cannot devise greater absurdities than you believe. Tell me, do you hold that the whole Body of Christ is present in every crumb of the Bread, and in every drop of the Wine?

Pop. *Yes doubtless, Christ is there entire, and undivided.*

Prot. I suppose you believe that Christs Body is in Heaven, in such a proportion or bigness as he had upon Earth.

Pop. *No doubt of that.*

Prot. Then the same Body of Christ is bigger than it self, and longer than its self, and what is yet worse, Christ is divided from himself. I know not what can be more impossible; than to say, that all Christ is at Rome, and all at London, and all in Heaven, and yet not in the place between.

Pop. *All this is by Gods Almighty Power.*

Prot. Then I suppose, by the same Almighty Power, it is possible for any other man to be in so many places; for it matters not whether Christ be invisibly in so many places, and whether there should be there visibly; or that Christ be there in so little a bulk, and another must be a greater.

Pop. *I must needs grant that: and I affirm*

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not absolutely impossible for any other man to be at several places at once by Gods power.

Prot. Then mark what Monsters follow from this: suppose now *John* to be by Divine power at the same time at *Rome*, at *Paris*, and at *London*; where ever *John* is alive, I suppose he hath a power to move himself.

Pop. That must needs be, else he were not a living creature.

Prot. Then *John* at *Rome* may walk towards *London*, and *John* at *London* may walk towards *Rome*, and so they may meet (shall I say, one the other?) and you may be sure it will be a merry meeting: It were worth enquiry, how long they will be ere they come together. Then again, at *Rome* all the parts of *John* may be excessively hot, and at *London* excessively cold, and at *Paris* neither hot nor cold: This is beyond all the Romances that ever were devised. Besides *John* may be sorely wounded at *Rome*, and yet at *London* he may sleep in a whole skin; *John* may be feasting at *Rome*, and fasting at *London* in the same moment. I might be infinite in reckoning the horrid absurdities of this Doctrine; he that can believe these things, will stick at nothing.

Pop. You talk at this rate, because you measure God by your selves; whereas he can do more than you or I can do.

Prot. There are some things which it is no dishonour to God, to say he cannot do them, because they are either sinful (so God cannot do) or absolutely impossible; God himself cannot make a man to be alive and dead at the same time: God cannot make the whole to be

less then a part of it : he cannot make the
to be more than threescore : he cannot make
a Son to beget his Father : he cannot make the
same man to be born at two several times (as
your Authors confesse) ; and therefore in like
manner he cannot make the same body to be
in two several places ; for this is not one
less impossible than the other.

Pop. These indeed are great difficulties to
mine reason, but reason is not to be believed against
Scripture.

Prot. True : but this is your hard hap ;
Doctrine of yours is against Scripture as well
as Reason, and indeed against many Articles
of Religion.

And first, it is against the Scripture, in
much as it is highly dishonourable to Christ
whose honour is the great design of the Scrip-
ture. What a fool dishonour is it to him
subject him to the will of every Mass-Priest
who when he pleaseth, can command him
down into the Bread ? what a dishonour is
that the very Body of Christ may be eaten by Rats
worms, and may be cast up by Vomit, and the like
as your Aquinas affirms (a). And that your
Church in her Missals hath put this among
other directions, that if worms or Rats have
tasted Christs body, they must be burned ; and if
man vomit it up, it must be eaten again, or burnt
or made a Relick (b) ; and yet this is no more
than your Doctrine will force you to own
for if you will believe Christs words, in

(a) Sur. qu. 80. art. 3. (b) Can. 39. Gloss.
Can. c. 2. De Consecratione.

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place as well as in another, he assureth us, that whatsoever (without exception) entreth into the chalice, goeth into the belly, and is cast forth into the draught, Mat. 15. 17.

Pop. This is no more dishonourable to Christ, than that the Flock might suck his blood when he was on Earth.

Prot. You mistake wofully; for though in the days of his flesh, it was no dishonour to him (and it was necessary for us) that he suffered so many Indignities, and died, and was crucified; yet now, that he is risen from the dead, He dies no more, Rom. 6. and it is a dishonour to him to be crucified again, and to be brought back to those reproaches which he long since left; and all this to no purpose, and without any profit to us, (as I shewed). Again, the Scripture approveth and useth this Argument, that a body cannot be in two places at once: it is the Angels argument, *He is not here, but he is risen*, Mat. 28. 6; sufficiently implying, that he could not be here and there too: or must we say, that the Angels Argument is weak or deceitful, that yours may be stronger and true?

Pop. He meant he was not there visibly.

Prot. It seems, if a man being sought after, could hide himself with you in some corner or hole in your Room. and the portiers should knock for him, you could answer with good Conscience, *He is not here*, because he is invisible. Our blessed Saviour every where makes these things opposite, his being in the world, and going to Heaven, Joh. 13. 1, *The hour was come* that he should depart out of this world unto the

Father : It seems you could have taught him the art of going thither, and keeping here too. I promise you, I durst not venture to buy an Estate of any of you, for it seems you could tell how to sell it to me, and keep it to your selves. You may remember, once you and I made our selves merry with a passage that one used in a speech, That since he could not give content, neither by *going* nor *staying*, hereafter he would neither *go* nor *stay*. It seems you have as good a faculty as he had ; for you know how a man may both *go from a place*, and *stay in it* at the same time. I know not what can be more plain if you did not shut your eyes. Christ saith expressly, *me you have not always*, that is, *here*, Mat. 26. 11. Besides, your Doctrine destroys the truth of Christs Humane Nature. I read of Christ, that he *was in all points like unto us, sin only excepted* ; his Body was like ours, and therefore it is impossible it should be in a thousand several places at once, (as you pretend it is) ; this turns Christs Body into a Spirit: nay, indeed you make his body more spiritual than a Spirit ; for a Spirit cannot be in several places divided from its self. The soul of man, if it be entire both in the whole and in every part of the body, yet is not divided from its self, nor from its body, nor can it be in two several bodies at the same time, as all confess ; and much less can it be in ten thousand bodies at once (as by your argument undoubtedly it may) ; whenever an Angel comes to earth, he leaves Heaven ; and so this every way destroys the truth of Christs Humane body.

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Pop. Much of what you say was true of Christs Body in the days of his infirmity; but when he was risen from the Dead, then he received a Spiritual Body, as it is said ours shall be at the Resurrection, 1 Cor. 15.

Prot. To this I answer, First, that you ascribe these monstrous properties to Christs Body before its Resurrection; for you say, The Flesh and Blood of Christ were really in the Sacrament which the Disciples received while Christ lived. Secondly, Christs Resurrection though heightened the perfection, yet it did not alter the Nature and Properties of his Body, nor give it the being of a Spirit; for after he was risen, he proves that he was no Spirit, by this argument, *Handle me and see, for a Spirit hath neither flesh and bones as you see me have*, Luk. 24. 39. By this it appears, that your Doctrine destroys the Truth of Christs Humanity, at least it destroys the main evidence of it (against those who affirmed, that Christ had only a phantastical Body) namely, that he was seen, and felt, and heard; for you say, sense it is not to be believed. Again, you destroy the truth of Christs Ascension into Heaven. For Christ is not ascended, if he hath not left the world; for these two are joined together, *Joh. 16. 28. I leave the world, and go to the Father*: but if you say true, he hath not left the world, but is here in every Sacrament; nothing can be more plain, than that Christ did visibly and locally leave this world when he went up into Heaven, *Act. 1. 9, 10*, that being once there, the heavens must receive, (or contain) him, until the time of the restitution of all things, *Act. 3. 21*; and that

that at the last day he shall come visibly and locally from Heaven, 2 *Thess.* 1. 7. but that he should come down a thousand times in a day, at the command of every Mass-Priest, is such a dream, as the Scripture speaks not one syllable of, nor can any rational man believe it: Moreover, your Doctrine destroys the very essence of a Sacrament, which consists of two parts, an outward element or sign, and the inward grace signified by it; and this I am told your Doctors acknowledge, (a) I shall forbear mentioning further particulars, these are more than enough to shew the falseness of this Doctrine of Transubstantiation.

In the next place, pray let me hear what you have to say for your great Article of praying to Saints.

But first, I am told divers of your own Authors confess, it is not necessary to pray to Saints, but only convenient: Is it so?

Pop. *It is true, and I must confess the Council of Trent do only say, It is good and profitable* (b)

Prot. Then sure, I will never run the hazard of committing Idolatry for an unnecessary work. But I am further told, that your great Scholar and Wit, Perron confesseth, That he found no foot-steps of this praying to Saints, either in Scripture, or in the Fathers, before the four first Councils (which was some hundreds of years after Christ (c). He confessed likewise to Isaac Casaubone, (as he told our Bishop Andrews) that he himself never prayed to Saints but only a

(a) *Bell. de Sacramentis in genere, lib. 1. c. 9, c. 11.* (b) *De invocat.* (c) *sanct. lib. 1. c. 18c*

he went in Proceſſion, that is, for form ſake
Andr. in Opus. Poſtuma; and that Sa'meron, and
Arton, (a) and Ec'ius, ſay as much in effect;
That there is no command for this in either
Teſtament. Is it ſo?

Pop. It is true; and Bellarmin confeſſeth, That
the Saints began to be worſhipt, not ſo much
by any Law, as by Cuſtome (b).

Prot. Methinks theſe two Conſiderations
ſhould ſtartle you, that it is both unnecesſary
and uncommanded. I perceive I am not like
to hear Scripture-Arguments in this point.

Pop. Some of our Authors do urge ſome Scripture:
but you tie me up to uſe but few, and thoſe the
weakeſt Arguments; and therefore I will rather urge o-
ther conſiderations.

1. Humility and Diſcretion adviſeth us to this
Prayer: for I ſuppoſe, if you have any requeſt to the
King, you do not ſaucily ruſh into his preſence,
nor make uſe of ſome of his Courtiers.

Prot. But tell me, I pray you, If a King not
only allows, but commands all his Subjects to
come upon him in the day of trouble, to come to him
privily; and upon all occaſions, to pour out com-
plaints to him, not doubting but he will receive and
answer them, and this King were always at per-
fect leiſure to hear their requeſts, and the oft-
er they come to him, the welcomer they are;
and he appoints his own Son the Maſter of the
requeſts, from time to time, to receive all the
petitions of his Subjects; and both the King
and the Prince are ten thouſand times more

(a) Inſtit. 1. Book. (b) Beatis. ſanctorum.
c. 8. ſect. ult.

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compassionate than the Courtiers ; would you not in this case account him a fool (and somewhat else too) that should spend his time in Petitioning this and the other inferiour Courtier to gain access to the King?

Pop. I cannot deny that.

Prot. Then your Church hath need to make use of that Counsel, James 1. 5, *If any man want wisdom, let him ask it of God ; they rather chuse to ask it of Saints, and that is the reason they go without it.* Most plain it is, this is the very case ; and such a King God in all points is, and infinitely better than all this ; and such a Master of Requests Christ is : but for the humility you talk of, I think therein you do prudently ; for I remember the worship of Angels came in under a shew of humility, Col. 2. 18, and the door being once opened, it was discreetly done to bring in the Worship of Saints there too : let me hear what else you can say ?

Pop. *We use to pray to living Saints, why not as well to departed and glorified Saints.* St. Paul writes to the Thessalonians, *Pray for us,* Colossians 4. 3.

Prot. Surely Scripture makes a sufficient difference : You meet with very many Commands and Examples of Prayers, or Addresses to the living, not one to the dead. Besides ; you know the living hear your Prayers, you know nothing that the dead do so : Besides, I trow, you do not pray to the living in such manner as you do to the dead ; you do not religiously worship the living (and about that all our question is), Did St. Paul invoke the

Colossians,

Colossians, because he desired their Prayers? Can you any thing more?

Pop. *The Saints in Glory pray for us, and therefore we may pray unto them.*

Prot. Will you affirm, that I may and ought to worship, and pray unto all those that pray for me?

Pop. No: *Then our Churches practice would condemn me; for we grant, that the Fathers in their Limbus did, and so those in Purgatory do, pray for us, and so do all the living Saints upon Earth, yet we do not allow Prayers unto them.*

Prot. Then your argument is lost, from their Intercession to your Invocation.

Pop. *Let me hear, if you have any better Arguments against this practice.*

Prot. You shall 1. Since all grant that Prayer is a part of Gods Worship, then your praying to Saints is directly contrary to Gods command, *Deut. 6. 13. Mat. 4. 10, Thou shalt worship the Lord thy God; and him only shalt thou serve.*

Pop. *We do not worship the Saints, as God, with the highest kind of worship, which is proper to God, but only with an inferiour kind of Religious worship, and therefore do not transgress this command.*

Prot. The Devil himself did not require the highest worship, as I shewed before; yet Christ thought that inferiour worship a breach of that law. Nor did those Angel-worshippers mentioned *Col. 2*, worship the Angels as God, with the highest worship, for they were either Jews, or Judaizing Christians, (both of which never pretend to equalize the Angels with God, but

but judged them far inferiour to God, and worshipped them accordingly); yet nevertheless are they condemned by St. Paul for giving divine Honour to the Creature. Next, this praying to Saints is an high dishonour to Jesus Christ. God hath made him *the holy Mediatour*, 1 Tim. 2. 5, he hath invited all persons to come freely and boldly to him; hath promised *those that come to him, he will in no wise cast out*, Job. 6. 37, why do not you then go immediately to Christ? This is a manifest questioning either of his power, or faithfulness, or goodness.

Pop. It is one of the *flanders* of your Ministers, that we dishonour Christ; we only pray to Saints to pray to Christ.

Prot. All your Books of Devotion confutes that pretence; for you profess in your Mass-book (a) they help you by their Merits, as well as by their Prayers. Bellarmin affirmeth that the *Saints in some sort are our Redeemers* (b): Is this no more than only to pray for you? Is it no more than this, when you pray thus to the Virgin Mary; *Do thou protect us; drive away evil from us, and require good things for us: and in right of a Mother, command thy Son?* Is it no more than this, when you say the Lord was with her, (i. e. the Virgin Mary) and she with the Lord in the same work of redemption: and when Esa. 63. is objected, *I trod the wine-press alone, and there was no man with me;* they answer cunningly, true Lord, there was no MAN

(a) *Quorum meritis precibusque rogamus, (b) De indulgentis. L. 1. c. 4.*

with thee, but there was a WOMAN with thee (c): Is it no dishonour to Christ that your famous Father saith, that God hath given the Virgin Mary half of his Kingdom; and that whereas he hath Justice and Mercy, he kept justice to himself, and granted mercy to the Virgin (d): In my opinion they shall do well to take in Christ for a share in the mercy. Is it no dishonour to Christ to say, that Prayers which are made to, and answered by the Saints, are better than those by Christ, as Salmeron saith (e): Is it no dishonour to Christ that Barradius the Jesuit asketh of Christ, why he took not his Mother up with him when he ascended up to Heaven? and frames this answer (f), Peradventure, Lord, it was lest thy heavenly Courtiers should be in doubt, whether to go out to meet thee, their Lord, or her their Lady. Is it no dishonour to Christ, that Carolus Scriba (otherwise Clarus Bonarsius) professeth, he cannot tell which to prefer, the Mothers Milk, or the Sons blood (g). I believe neither Christ nor his Mother will give these men thanks for this other day; and all these passages are not in secure Authors, that privily steal abroad into the World; but in eminent Persons, and Books licensed by the Approbation, and according to the Order of your Church: and besides, your Church owns them, in that she doth not blot them out, nor put them into her expurgatory Indices. Moreover, I must pray to

(c) In Martini, Ann. 1493. (d) in Carone de sect. 80. (e) In 1 Tim. 2. dis. 8. p. 467. Concord. Evang. Tom. 1. l. 6. c. 11. (g) In epitapho honoris.

none, but those in whom I must trust, *Rom. 10. 13, 14, How shall they call on him in whom they have not believed?* And trust is Gods Prerogative, incommunicable to any Creature, *Jer. 17. 5, Cursed is he that trusteth in man.* Again, I must pray to none, but to whom I may pray in faith, and without doubting; and (upon good grounds, believing that I shall receive) *Mat. 21. 22. Jam. 1. 5, 6.* But I am not sure that the Saints do hear my prayers, or can and will grant them.

Pop. The Saints in glory do know what we pray to them for.

Prot. How doth that appear?

Pop. There are several ways whereby they know these things, but I adhere to what Bellarmin saith, that they know this by revelation from God.

Prot. You should not only say this, but prove it. One of your infallible Popes, Gregory, denies this, no Scripture informs you thus much; nay, that sufficiently implies, that the Saints do not particularly know, nor mind the concerns of this world. God tells *Josiah, 2 Chron. 34. 28, Thou shalt be gathered to thy grave in peace, neither shall thine eyes see the evil I will bring upon this place.* *Eccel. 9. 5, the dead know not any thing of the particular occurrences of this life, see Job. 1. 21.* I am sure these are ten times better arguments than what you bring for the contrary. And in a word, it is Gods incommunicable Prerogative to know the Heart, and secret Prayers, *2 Chron. 9. 30. Mat. 6. 6.* So upon the whole matter, I conclude, and now by the vanity of your Arguments and Answers,

ful Agaiu

ly discern the falseness of this opinion, and the wickedness of the practice of calling upon Images: let me hear whether you have any better evidences for the worship of Images; I hope you have: and I am sure you need very clear and strong arguments for that practice, if you are guilty of that damnable sin of idolatry.

Pop. *we have very good arguments for that: I will use only two, and those our strongest arguments, you desire: First, we have the example and command of God for it; he caused the Images of the cherubims to be made, and put upon the Ark which was to be worshipped, Psal. 98; if the Ark was to be worshipped because it represented Gods footstool, how much more may an Image be worshipped, as our Bishop rightly argued*.*

Prot. I suppose if this be a good Argument now; it was so to the Jews formerly; for length of time doth not turn false arguments into true ones; tell me therefore if you had lived when the Law, *Exod. 20*, was newly given, had one had perswaded you to worship Images, by your own argument, what would you have answered?

Pop. *I would have said, it doth not follow, because the Ark was to be worshipped (which God commanded them to worship) therefore Images were to be worshipped (which God forbade them to worship.)*

Prot. Good Sir, bestow this answer (as a token from me) upon any of your Brethren by whom shall argue so absurdly: besides, it seems

very unlikely to me, that the Cherubims were ordained to be worshipped by the people, because they were never seen by the people. You put the Images which you worship, in the most visible and conspicuous places.

Pop. Yet no man could worship the Ark, but he must worship the Cherubims, for they were over the Ark.

Prot. In that case the Cherubims were not at all worshipped, unless you will say, that he that worships one of your wooden Images, worships also the Spider (which peradventure is paying its devotion there, and got into the Saints mouth). Besides, it doth not appear that the Ark it self was worshipped, for that also was not so much as seen by the people, therefore not like to be worshipped. All that we read, is, that the *Israelites* did and ought to worship God toward the Ark: and so they are said to worship God toward the whole Temple, and toward Jerusalem, and towards the Holy Mountain, and towards Heaven. Yet I presume you will not say all these places were to be worshipped: and if God was to be worshipped towards these places, because he tells us expressly, his special presence was there, What is this to Images, which God banisheth from his House and presence? and to conclude this, I pray you tell me, Is it lawful to worship every place where God is in a special manner present?

Pop. I conceive it is.

Prot. Then it is lawful to worship every religious man in the world: It is true, your great *Vasquez* professeth, that a man may worship a stone

one, or a ſtraw, or any creature where God
for God is there according to his eſſence.
By which Argument it ſeems Chriſt might
we worſhipped the Devil; for the eſſence of
God being every where, muſt needs be in him.

what, I pray, is your other Argument?

Pop. The honour of God requires the worſhip of
Images, for that redounds to God; as if I ho-
nour a Prince, I will honour his Picture; and we
our reverence to the King in being uncovered
his Preſence-Chamber, though the King be not
there.

Prot. Tell me, I pray you, If a King forbid
any Pictures of himſelf to be made, or ſet up;
any over-officious Subject ſhould, notwith-
ſtanding this, ſet up the Kings Picture, pre-
tending to do it in reſpect to the King, would
the King eſteem himſelf honoured or diſho-
noured by it?

Pop. In that caſe certainly the King is diſhonou-
red when his commands are broken, and his Autho-
rity deſpiſed.

Prot. You ſay right, And ſo God will give
you little thanks for breaking his Commands,
upon pretence of his ſervice. If a King require
much reverence to be given to his Preſence-
Chamber, it is fit that he ſhould be obeyed
ſeeing it is only a civil, and not a religious re-
ſpect;) and if God forbid any ſuch reverence,
any Religious worſhip ſhould be given to any
given Images, good reaſon his prohibition
ſhould be obeyed. You talk of honouring

De adoratione lib.3. diſ.3. cap. 2. pag.455, &
58.

God, but for the way or means of honouring God, whether it be most reasonable to take an estimate from the Rules and Practices of a former Idolaters (who have all justified their Idolatry from this pretence of honouring God or from the Commands of Gods Word, and the practices of the godly *Jews* before Christ, and godly Christians, and Fathers, for some hundreds of years after Christ (who are all known to detest all manner of Worship of Images) (a) I leave to any indifferent person to judge besides, if you will needs testifie your respect to God, by honouring his Images, what a madness is it to confine this honour to dead Images of wood or stone, and to deny it to his Saints upon earth, who are his living, and far more noble and express Images?

Pop. *Since you scorn my Arguments, for the Worship of Images, let me hear your Arguments against it?*

Prot. My first Argument is this, The holiness of Scripture condemns it as Idolatry.

Pop. *We have Images in our Churches only as memorancers (to put us in mind of worthy and excellent persons) but not as objects of worship.*

Prot. No friend, it is not that time of day you cannot now deceive us with such foolish excuses: for your Councils of Nice and Trent both command the Worshipping of Images and all your Authors plead for this.

Pop. *Well, but this I am sure is true, we do not worship the Images, but only God by them, and them; we worship them only as representations*

(a) See *Dalleus de Imaginibus.*

ourin der Christ, &c. and the honour passeth from them
to take God.

of a Prot. That cannot acquit you neither, before
their and nor man. *Micah* and his Mother were
g God ley of Idolatry, yet the silver was dedicated
nd th the Lord (*Jehovah*) to make a graven Image,
st, an g. 17. 3. also *Judg.* 18. 5, 6. And the *Israelites*
e hun charged with Idolatry in the worshipping
know the Golden Calf, *Act.* 7. 41. *I Cor.* 10. 7. And
ages they could not be so brutish, as to think
judg Golden Calf, which they brought out of
respec in their ear-rings, was that God which
a ma ght them out of *Egypt* with strong hand.
Image op. But they said, These be thy gods, O
Sain el, which brought thee up out of the land
r mor Egypt.

Prot. You use also to call an Image by the
he Wo ne of him whom it represents; you com-
again ly say, this is the blessed *Virgin*, or *S. Mat-*
w, &c. when you mean, 'tis only their I-
e ho ge; and so it cannot be strange to you that
y ex press themselves in the same manner.
y is r sides, *Aaron* himself proclaims the feast of
and e Calf in these words, *To morrow is a feast to*
vuh: The Heathens also excused their Ido-
of da ty by this very pretence. So *Celsus* (a) and
fool ers said (as the ancient Fathers tell us) *we*
rent not worship the Images of Gold or Brass, &c. as
image ving them to be gods; but we worship the gods
them, and by them.

e do pe. They worshipped wicked Men, but we wor-

and
tions Lib. 7. *Contra Celsum.* *Arnobius* lib. 6. *Lactant-*
c. 2. *Eusebius de paratione Evangelicâ*, lib. 3. &
4. in *Præfat.*

ship only Holy Men, and the Friends of God, as such, and because they are such, and their Images; and therefore are not guilty of Idolatry.

Prot. Then St. Peter, Act. 10, and the Angels Rev. 22, and St. Paul, Act. 14, might have received that adoration (as being the friends of God) which they so utterly rejected. Moses was the friend of God, yet God hid away his body lest the Israelites should worship him. And I have heard that the Fathers charged the Collatians with Idolatry, for worshiping of the Virgin Mary (c); and the Arrians for worshiping Christ, whom they believed to be but a Creature (though all agree they were the friends of God). I suppose if any man should attempt to give the honour, proper to the King to his Brother, or Friend, this would not excuse them from Treason, nor will it excuse any Adulterers that she lay with her Husband's dearest Friend or Relation. Again, it matters not much to this point, for what reason you worship Images: the only question is, whether you do worship Images? for the very doing of that (whatsoever pretences it may have) is Idolatry. Besides, if you worshipped God alone, and not the Image, your excuse would have some colour; but it is most evident, that you worship not only God, but the Image too. I am told that your own Azorius affirms, that it is the constant opinion of your Divines, that the Image is to be honoured and worshipped with the same honour and worship which is given

(c) Epiphanius Heresis. 97. per totum.

him whose Image it is (a). And that Cajetan (b) and Gregory de Valentia (c), and Costerus (d) affirm as much. And that your Bellarmine expressly disputes for this, that Images are not ordered to be worshipped as they are exemplars; but also properly and by themselves, so as the worship may be terminated in them (e). Are these things true?

Pop. I cannot deny but they are.

Prot. Then I see the vanity of your pretences, and that you only seek to raise a mist before the eyes of ignorant people, for in truth you worship the Image it self, though happily not for its self: as if a Heathen Emperor commanded his Subjects Religiously to Worship such a Vicegerent of his; no man, who did worship the Vicegerent, could deny that he worshipped him, though he did it only for the Emperours sake. Tell me I pray you, do you not hold, that there are two kinds of Religious Worship; namely, absolute, (which you give to God or the Saints) and relative, which you give to their Images?

Pop. I must own it.

Prot. Then it is horrible impudence to say, you do not give Worship to the Images, since you give one of these two kinds unto them, and unto them only: besides, if all you say were true, this would not acquit you from Idolatry; for your Church professeth and commandeth the Worship of the Images of Saints, as well as of God and Christ: and since it is

(a) Lib. 9, Instit. mor. c. 9. art. 3. (b) In Tom. art. 3. qu. 25. art. 3. (c) Tom. 3. Disp. 6. qu. 1. punct. 6. Enchirid. p. 438. (e) De Imag. Idolatry 2. c. 21. prop. 1.

Idolatry to give Divine Honour to any creature (as I before proved), you are no less guilty giving it to the Saints themselves, than their Images, and so you are double-Idolaters:

My second Argument is taken from the second Commandment, *Thou shalt not make graven Image.*

But first, I pray you tell me true, Hath y Church left out this second Commandment divers of her Breviaries and Offices of Prayer or do our Ministers slander them? I hear, *In The Hours of our Lady*, Printed at Paris, 1611, the Commandments of the first Table are set down in these words, and no other.

1. Commandment.

I am the Lord thy God, thou shalt not have worship any other God but me.

2. Commandment.

Thou shalt not take the Name of the Lord thy in vain.

3. Commandment.

Remember to keep holy the Sabbath-Day Feasts.

And that the Council of *Ausburge*, Anno 1548, delivering the Commandments in Dutch for the People, leave out the mention of Images; that their cheat might not be discovered, that the people might have their full number, to make use of the mistake of one of the Fathers, and divide the last Command into two, against Sense and Reason, and the practice of the whole ancient Church. Are these things so?

Pop. *It is true, it is left out in some of our Books.*

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we leave it in, in all Bibles, and divers of our
heresies.

Prot. Very well, I see you had wit in your
anger; I commend your discretion, that you
did not your work so grossly, that all the world
should cry shame of you: But that you blot-
ted it out in any, is an evidence of your guilt.
What say you to this Argument?

Pop. Then my first answer is, That this Command
is peculiar to the Jews, who were most prone to
Idolatry *.

Prot. This is not true. It sufficiently appears
that the Gentiles were under the obligation of
the Law, from those punishments which God
dictated upon them, for their transgression or
breach of it by Idolatry, Rom. 1, But where there
is no Law, there is no transgression. Besides, Christ
tells us, He came not to destroy the Law (the
Moral Law) but to fulfil it, Mat. 5. 17. Be-like,
you are not of his mind: And dare you say
the Jews, as soon as they believed in Christ,
were discharged from this command, and al-
lowed to worship the Images which that com-
mand forbade?

Pop. I will not say so; but I have a second An-
swer, The thing prohibited here, is not Images,
which are representations of real things) as you
may render it; but Idols, which are the Images of
false gods, which are not, and never were in the
world.

Prot. The Text its self is full against you;
the Images there prohibited, are not said
to be the Images of the false gods of the Hea-

* Vasquez de adoratione.

chens

thens (whereof many never had any being but the Images of *anything in Heaven or Earth*, Moreover, divers of the Heathen gods were men who they deified. I hope their Pictures were Pictures of real things, yet these Idols.

Pop. Though they really were Men, yet their pictures were made to represent them as gods, such as they were not really, and therefore were Idols.

Prot. The learned Heathens knew (as we as you and I do) that *Jupiter*, and *Mars*, and *Mercury*, and the rest were meer Men, (and they smiled at the ignorance of their Vulgar, though they thought otherwise) only they thought of them just as you do of the Saints, that the great God had put some of his honour upon them, and therefore they might worship them; yet cannot be so silly to think, the learned Heathens thought *Augustus* was a god really, while he was dead; yet their worship of his Image was Idolatry. And they that worshipped the Image of *Caligula* (while he lived) were so foolish to take him for a god (whom they knew to be a foolish and wicked man): I hope you will not excuse them from Idolatry. But further, as the Jews did universally understand this to be a prohibition of all manner of Images; so all the Prophets, and Christ, and the Apostles were so far from reproving them (which they would have done, if it had been an Error) that they every where strengthened them in this opinion, by declaiming against all worship of Images, without any distinction. And tell me, I pray you, if any Jew had at

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being made (for instance) an Image of the Sun, not looking on it as God, but as a glorious creature of God, and therefore fit to be Religiously worshipped (as you think of the Saints and Angels) and had bowed down to it and worshipped it : Do you think he had not broken this Law ?

Pop. I dare not deny but he had broken it.

Prot. Yet this had been no *Idol*, but an *Image*, according to your sense of it. Besides, I find that all manner of Images are forbidden, *Lev.* 26. 1. howsoever, to me you seem to venture your Salvation upon a nice point, for the Hebrew word is neither *Image* nor *Idol*, but *Pesel*, of this a *Divine* told me ; and this, I understand is diversely translated ; some render it an *Image*, others an *Idol*. Now you venture your Soul upon it, that the last is the only true Translation, which is a dreadful hazard, because it is otherwise rendred, not only by Protestants, but by the most and best ancient Interpreters *, even those whom your Vulgar Translation very much follow in other places. These render it not an *Idol*, but a *graven Image* ; and the Seventy Interpreters (I am assured) do promiscuously render the word sometimes an *Idol*, sometimes a *graven Image* : Nay more than this, that it may appear how desperate your cause is, I am informed your own Vulgar Translation (from which you are obliged not to swerve) doth frequently render it not *Idol*, but a *graven Image* (*Sculptile*), particularly in *Exod.* 20. 4. *Levit.*

* *Aquila, Symmachus, Theodotion, Sic Josephus, Philo ἀγαλμα.*

26. 1. & Deut. 4. 16, 25. & 5. 8. Are these things so?

Pop. I cannot deny it, for the Authors themselves would confute me: But one thing I have to say, you must understand one Scripture, so as to agree with another: Now I find God himself allow and prescribes some Images, as those of the Cherubims; either then he contradicts himself: or doth not forbid all Images, but Idols only.

Prot. Though I might say, God may make an exception to some of his Laws, when man can, (as in the case of Abraham's offering up Isaac, and the Israelites spoiling the Egyptians of their Jewels) yet I need no other answer but this; I directly deny that here is any contradiction at all. For our question is not about the making of Images (whether by God or order or Mans) but about the worshipping of them. And albeit there were such Images made, yet they were not made to be worshipped, as I before proved; nor was there any danger the people should worship them, because they were not admitted to see them. But I pray you answer me this one question, I am told that divers of your own Authors confess that the Jews indeed were, though Christians are not forbidden the use of Images by the command. Is it so?

Pop. These indeed are the words of our famous Vasquez, after he hath mentioned divers authorities for the contrary opinion. There are (saith he) other Authors, neither fewer, nor inferior to them, who are of the contrary opinion, which to me always seemed most probable, to wit, that all the use of Images is here forbidden

the Jews (a), And for this he quotes many of our approved Authors; and Salmeron saith no less (b).

Prot. And you need say no more, for then all these Authors thought your distinction of Image and Idol frivolous, and that the word *Idol* is meant of any Images, and not of Idols only, as you foolishly distinguish; and so your principal refuge is lost, and you are convicted idolaters; and then if you repent not, you know where your portion will be. Go now and brag of the safety of your Religion.

I see how little it is that you can say for your worship of the Dead (Saints and their Images) let me hear whether you have any better Arguments for your Prayers for the Dead and Purgatory.

Pop. I am glad you mention that, since all your Divines do agree, that Prayer for the Dead was a practice of the ancient Church and Fathers.

Prot. If that be true, it is not sufficient for your purpose, for I am fully satisfied that the Fathers were not infallible, and your own greatest Doctors think so too *. But besides, I am bold that their Prayers for the dead were quite of another nature than yours, and for other purposes, and they were grounded upon some private opinions of theirs, which you disown; for they prayed not only for those whom you suppose to be in Purgatory, but for those whom you confess many of them never did come there: they pray for all the Saints, from the

(a) De Adorat. l. 2. de j. 4. c. 2. (b) In Rom. dis. 9. sect. prima.

See Nullity. c. 3.

righteous Abel to this day day; they pray for their Ancestors, Patriarchs, Prophets, and Martyrs as I have heard it in some of their Liturgies. Is it so?

I pray you tell me, why do you pray for the Dead?

Pop. We pray that God would deliver them from those dreadful pains of Purgatory.

Prot. Then if there be no Purgatory, the foundation of your Prayer for the dead is gone.

Pop. I grant it.

Prot. Then let us discourse of the most fundamental point, (as we have hitherto done) the rest will fall of course. Therefore

First, I pray you tell me your opinion concerning Purgatory.

Pop. Our Doctrine in brief is this: That though God freely gives to all that are truly penitent forgiveness of their sins, and freedom from eternal death; yet since they have much venial sin and corruption in them, in which oft-times they die: therefore it is necessary that they should for the expiation of those sins, and for the satisfaction of Gods Justice, either do suffer such Penances, Fastings, Prayers, &c. as are enjoined them here, or (where those are insufficient) suffer the pains of Purgatory.

Prot. I understand your Doctrine; now let me hear two of your strongest Arguments to prove it: I hear that Bellarmine threatens that whosoever doth not believe Purgatory, shall be tormented in Hell (a). Is it true?

(a) Bell. de Purg. lib. 1. c. ult.

Pop. He doth say so, and I am of his mind.

Prot. Then I hope you have very clear Arguments for it, because you lay so great a stress upon it. But first, I have heard that this Doctrine of Purgatory is confessed by divers of our own Brethren to be but a new Doctrine. Is it so?

Pop. I will not dissemble with you, several of our Doctors have unadvisedly blurted out such expressions as these; our famous English Martyr Fisher Bishop of Rochester confesseth, That Purgatory was for a long time unknown, and either never or very seldom mentioned among the Ancient Fathers (b); and Alphonsus de Castro saith, that many things are known to us, of which the Ancient Writers were altogether ignorant (c); and amongst them he reckons Purgatory, which (saith he) the Greek Writers mentioned not, and even to this day it is not believed by the Greek Church.

Prot. I suppose you do not think all these Ancient Fathers were damned.

Pop. No, God forbid, for many of them were virtuous Confessors and Martyrs.

Prot. Then I see Bellarmine's threats are not very formidable. But to let this pass, How do you prove this Doctrine?

Pop. From plain Scripture, 1. From Mat. 12. Whosoever speaketh against the Holy Ghost, shall not be forgiven him neither in this, neither in the world to come. which clearly implies, that some sins not forgiven in this world, are forgiven

(b) In confut. Luther. art. 18. (c) Adv. hæreses 12. tit. Purgit. f. 258.

in the next, and that must be in Purgatory.

Prot. I pray you tell me, what sins are the which are forgiven in Purgatory?

Pop. Not great and mortal, but small and venial sins, as we all agree.

Prot. Is not Blasphemy against the Son of Man a mortal sin?

Pop. Yes doubtless. But what of that?

Prot. If this Text proves the pardon of all sins, it proves the pardon of that sin no less than others, because the sin against the Holy Ghost is here spoken of as the only sin which is unpardonable in both Worlds: Besides Christ speaks thus in opposition to a corrupt opinion, which I have heard, now is, and then was rise among the Jews, to wit, that divers of their sins were pardoned after this life, and that this was one of their ancient Prayers, *Let my death be the expiation of all my sins*: for they thought the sufferings of this life and death, the last of them, did free them from the punishments of the other life: And I have heard that it was one of their sayings, *That every Israelite hath a part in the future life.* And these things so?

Pop. To deal freely with you, This is not only true but it is one of our arguments for Purgatory, that Jason the Cyrenian (who lived long before Christ's time) expressly affirms that it is profitable to pray for the dead, that their sins may be pardoned. 2 Mac. 12.

Prot. I think that is impertinently alledged for Purgatory; for the sin those men died in was a mortal sin, (as you confess) and therefore not pardonable in Purgatory. But I shall

you for this; for now I am satisfied that it was an ancient opinion among the Jews, and Christ had just occasion to use this expression to confute that vain expectation of theirs: besides, the meaning of this phrase, *Shall be forgiven*, is, that it shall be punished in both worlds: this is a frequent phrase in Scripture. Thus *Exod. 20. 7. God will not hold him guiltless*; that is, he will severely punish. To accept persons in judgment is not good; that is, is very bad. *The Father of a fool rejoiceth not*; that is, liveth much. I hear St. Chrysostom expounds it thus *, and a greater than he, St. Mark 3. 29, *He hath no sin forgiveness, but is in danger of eternal damnation.*

Besides all this, we all agree that there is a kind of forgiveness of sin after this life, and at the day of Judgment, *Act. 3. 19. Repent, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*; for when indeed the pardon of sin is compleated and fully manifested. And it is a common phrase in Scripture to speak of a thing as done, when it is only declared and manifested, as the Apostle saith, those words, *Psal. 2. This day have I begotten thee*, were fulfilled in Christs Resurrection, *Act. 13.* because that declared him to be the only begotten Son of God, as St. Paul saith, *Rom. 1. 4.*

To which I might add, that by the world to come, Christ may very probably understand the time of the New Testament, which begun at Christs death. The Jews (I hear) oft use this

* In Locum.

expression of the days of the Messias. Nay, the Apostle himself doth so, *Heb. 2. 5.* This also I have read, that the *Jews* did generally expect a more plentiful and glorious Remission of sin at that time, and so Christs meaning may be this, That *this Blasphemy shall not be forgiven*, neither in that time nor state of the Church, (in which Christ then was) nor in the time of the Gospel and Kingdom of the Messias, which began at his death (as I said) when, though there should be many great sins and sinners pardoned as we see there were, yet this should not. I hope you will not brag much of your Argument from this place, let me hear your other place.

Pop. My second Argument is from *1 Cor. 3. 15.* He shall be saved, yet so as by fire, that is, the fire of Purgatory.

Prot. It seems you understand this fire properly, which is something strange, when the whole place is metaphorical, or figurative; *The Gold and Silver, Hay and Stubble*, all are metaphorical, and so doubtless is the fire. I hear your *Bellarmino* confesseth that the fire mentioned, *ver. 13.* The fire shall try every mans work, is not meant of Purgatory:

Pop. He doth indeed say so.

Prot. That is enough to overthrow this Argument, for it is most evident that the fire, *vers. 13,* and *15,* is one and the same. And this fire cannot be Purgatory, 1. Because it is the fire of the day of Judgment, when you confess Purgatory ends. [d] The time of the last Judgment

[d] *Bell. de. Purg. l. 2. c. 9. Sess. Jam. vero.*

ment is called the Day, by way of eminency, Heb. 10: 25. 2 Tim. 1. 12, 18. & 4. 8. & 1 Thes 5. 4. And the day of revelation and manifestation of all things, because then all mens works will be manifested, and the day wherein Christ will come in flaming fire. 2. This fire burns the works of men, only their Hay and Stubble, not their persons, as your Purgatory doth. 3. This fire tries both good and bad. All pass through it. The Gold and Silver is in this fire no less than the Hay and Stubble.

Pop. How then, I pray you, do you understand this place?

Prot. It is a Metaphor, or Figurative way of speaking, frequent in Scripture, and common use. The delivered Jews are said to be as fire-brands pluckt out of the burning, Amos 4. 11. Zach. 3. 2. So here, He shall be saved so as by fire; that is, not without difficulty and loss, and possibly some momentary shame: but howsoever the fire shall burn up his work, and he shall lose that part of his reward. Now I have heard your Arguments, I hope you will hear mine.

Pop. I am ready to do that.

Prot. I shall urge only two.

First, Christ hath fully paid our debt, and satisfied Gods Justice for all our offences; and therefore it were injustice in God to require the payment of any part of that debt in Purgatory. Christ is a compleat Saviour, His blood cleanseth us from all sin, 1 Joh. 1. 7. He is able (and sure he is no less willing) to save to the uttermost those that come to him, Heb. 7. 25. God laid all our sins upon him, Isa. 53. And he bore them all in his body, 1 Per. 2. 24. In short, either

you make Christ but an half Saviour, and Believers wash away part of their own guilt; or if Christ hath fully washed away their guilt, you make God both unmerciful and unjust, and untrue too, so dreadfully to punish innocent persons, and those too his own Children (as you acknowledg) whom he declares he hath freely and fully pardoned; and to do this for sins, which you confesse venial, and such as do not deserve the loss of Gods favour, and that without any necessity. This is not the act of a Father, especially so tender a Father as God is.

Ans. Christ is a sufficient Saviour, and hath fully satisfied. but satisfaction is applied to us by the pains of Purgatory.

Proq. If Purgatory only applied Christs satisfaction to us, then he satisfied for our Temporal as well as our Eternal punishments; and if he did so, surely he did it fully, or not at all. Besides, you need not trouble your heads about the application, God hath provided for us more comfortable means of application; on his part, the Word, Sacraments, and Spirit; on our parts, faith. You may keep Purgatory for your own use, it is not fit you should be pestered with any Hereticks there. But was ever such an application of Gods grace heard of since the World began; that God should apply his Mercy, and the Grace of Christ Jesus, by such exquisite Torments? This is (as one truly saith) *As if a man should apply Physick by poyson, or apply the light of the Sun by putting out our eyes.* God deliver us from such applicers. This is as if a Prince should pretend a free pardon to a Malefactor,

factor, and apply it by putting him upon the Rack.

Pop. Though Christ made satisfaction for the guilt of mortal sins, and eternal punishment, yet he did not for venial sins, nor temporal punishment; and therefore they must purge out those themselves in Purgatory.

Prot. If it were true that you say, yet there is no need of Purgatory; for this purging-work may be done by temporal Afflictions in this Life. The truth is, you add sin to sin, and excuse one error with another. But what do you mean by venial sins?

Pop. We mean such smaller sins as do not exclude a man from Gods favour, nor from Heaven.

Prot. Then surely you have very slight thoughts of Sin, of God, and of his Law, that can so judge of such an horrid evil as Sin. Scripture fully condemns this Doctrine. It tells me that *the wages of sin* (all sin, without any difference) *is death*, even that death which is opposite to eternal life, Rom. 6. 23. that, *He that shall break the least of Gods commands, and teach men so, (though peradventure he do it ignorantly, and so according to your opinion, it is a venial sin) shall be called the least in the Kingdom of Heaven*: that is, he shall have no portion there. It tells me, *Cursed is every one that continueth not in all things written in the Book of the Law to do them*, Gal. 3. 10. And he speaks of that curse which Christ underwent for us, and redeemed us from. It tells me that *for every idle word that men shall speak, they shall give an account thereof in the Day of Judgment, (and by such words, if not repented of, they shall be*

condemned) Mat. 12. 36, 37. So now your foundation, and one of the Pillars of Purgatory is gone. And as for your other fancy, that Christ did not satisfy for our temporal punishments, I pray you tell me, did not Christ suffer temporal afflictions?

Pop. *Yis doubtless the whole Gospel is full of such sufferings.*

Prot. Surely all that Christ suffered, he suffered for us, both in our stead, and for our good. He was cut off, *not for himself*, (but for our sins) Dan. 1. 25. It was for our sakes that he bare the Temporal part of the Curse, *to be hanged on a Tree*; and all that pain and shame was but a Temporal punishment, Gal. 3. 13. I read, *He 53*, that Christ bore our griefs, and carried our sorrows, *vers. 4*, which was not only accomplished in this, that he bare the guilt of our sins, as St. Peter expounds it, 1 Pet. 3. 24. but also in this, that he delivered them from sicknesses, and temporal afflictions, as St. Matthew expounds it, Mat. 8. 16, 17, and both these consist well together, since Christ removed both sin the cause, and affliction the effect of it.

Pop. *If Christ had satisfied for our Temporal punishments, then Believers should be free from all pains, and loss, and death, which it is apparent they are not; and therefore notwithstanding the fullness of Christs satisfaction, they may be liable to pains in Purgatory, as well as in this life.*

Prot. To this I answer three things.

First, Your inference from the pains of this life, to the torments of Purgatory, is weak, and false: I may, and must believe, that God afflicts his people here, because Scripture and Expe-

experience put it out of doubt. But that God will punish his people in Purgatory after this life, no Scripture affirms. You that can multiply your instances of the sufferings of Believers in this life, and can tell us of *Adam*, and *David*, and *Solomon*, and many others, have not to this day been able (though often urged) to produce one instance of the sufferings of any one Believer after this life (which one consideration is sufficient to overthrow this Argument in the Judgment of any indifferent man): Secondly, There is not the same reason for the sufferings of Believers here, and those which you suppose in Purgatory; nor are they of the same nature. The present sufferings of Believers are necessary, (1 Pet. 1. 6, *You are of heaviness if need be*) both for Believers themselves to subdue the Flesh, which in this life is potent, and altogether needs such a curb. By which shall the iniquity of Jacob be purged, Isa. 27. 5; and to prevent their eternal Damnation, 1 Cor. 2. 32, as also for the terror and caution of other offenders. So that, albeit Christ hath fully paid the debt, yet it is upon other accounts convenient that they should smart and suffer here. But there is no such necessity nor use of Purgatory-sufferings, neither for Believers themselves (since there is no mortification of corruption after this life, no Temptations to sin there, no improvement of grace, no fear of eternal Damnation) (a) nor for ex-

[a] *In Purgatorio anima nec mereri nec peccare possunt*, Bel. de Purg. l. 2. cap. 2.

Anima in Purgatorio certa sunt de sua salute, ibid. cap. 4. ample

ample and warning to others; For their Fellow-sufferers in Purgatory, you do not pretend they are at all edified by their sufferings; and men here, they neither see nor know any thing of these pains, nor hath God revealed any thing concerning them; but when God makes any examples to others, he sets them in the view of others, or at least acquaints them fully therewith, as he did with Hell torments to this end. It were a senseless thing to hang up a man in *Jamaica*, for the terrour of those that live in *England*. Besides, the sufferings of Believers here do come from the love and faithfulness of God, *Heb. 12. 6, whom the Lord loveth he chasteneth. Psal. 119. 75, In faithfulness thou hast afflicted me.* Accordingly, good men have looked upon them as choice mercies *Psal. 67. 12, Blessed is the man whom thou chastenest: and Psal. 119. 67, It was good for me that I was afflicted:* and the denial of afflictions is threatened as a grievous punishment, *Isa. 1. 5, Hos. 4. 14, 17.*

But now the sufferings of Purgatory are in all points contrary; they are purely vindictive and the effects of meer wrath: nor do you esteem those sufferings a mercy, and your happiness, but freedom from them. And therefore your Argument, from the pains of this life to those in Purgatory, is foolish and absurd.

Thirdly, Believers sufferings here do not at all derogate from the fulness of our Redemption by Christ, because (as I have shewed) admitting that to be compleat, yet they are necessary for other purposes. But your Purgatory

Fel- sory-sufferings do, by communicating at least
 end some part of his proper work to your selves.
 and You profess they wash away part of your sins,
 any which is Christs peculiar honour, *He washed us*
 aled *from our sins in his own blood, Rev. 1. 5.* You
 God make them a part of the Curse of the Law from
 m in which (and not only from a part of it) *Christ*
 hem *with redeemed us, himself being made a curse for us,*
 ents *Gal. 3. 13.* You make them a real satisfaction
 ang in part to Gods Justice (which is not satisfied
 hose by all that Christ did or suffered without
 ings them). And in a word, you make men in
 and part their own Redeemers and Saviours. I
 Lor hope by this you see how weakly you reason
 ulnes from present troubles, to Purgatory-torments;
 me and that notwithstanding your objection, my
 cies first Argument stands good against Purgatory.
 chab My second Argument is this, That the Scrip-
 hat ture every where speaks of the state of Be-
 ns lievers immediately after death, as happy and
 1. s blessed; and that all the sufferings of Believers
 are confined to this life; and of this we have
 re many expressions and examples too in Scrip-
 tive tures, and not one to the contrary. *The suf-*
 yo *ferings of this present time* (saith St. Paul) *are not*
 hap *worthy to be compared with the glory, &c. Rom. 8.*
 her 18, *He knew no other sufferings: the afflictions*
 f th of Believers *are light, and but for a moment, and*
 d al they too *are in things that are seen, 2 Cor. 4. 17,*
 18, *and therefore he knew of no sufferings in*
 not a the invisible World, unless happily you will say
 mpr that St. Paul's Travels were in another road,
) ac into the third Heavens, and so he was ignorant
 e ne of Purgatory. *Lazarus received his evil things in*
 urg *this life, Luk. 16. 25, But now he is comforted:*
 tory there-

therefore surely not in Purgatory. If our earthly House of this Tabernacle be dissolved, we have another house in Heaven, saith St. Paul, 2 Cor. 5. 1. We are no longer absent from the Lord, than present in the Body, saith St. Paul, 2 Cor. 5. 6, 7, 8. The Prophet assures us, that when righteous men dye, they enter into peace, they rest in their beds. Isa. 57. 1, 2. I tell you, their beds are very hard, and the Prophets mistake was very great if they be frying in the flames of Purgatory. The Beggar died (and it follows immediately) he was carried by Angels into Abrahams bosom. I cannot think these Angels mistook their way: the Thief was to be with Christ that day in Paradise, Luk. 23. 43.

Pop. The Thief was a kind of Martyr, and so had that priviledg.

Prot. His death was so far from being a Martyrdom, that it was a just punishment for his evil deeds, as he confesseth, v. 41. But because some of your Martyrs (as you call them) were indeed Malefactors, therefore to salve their honour, you make this Malefactor a Martyr. I will give you but one place more of many, and that is, Rev. 14. 13, Blessed are the dead that die in the Lord, from henceforth, that they may rest from their labours. A place so clear, that I am told, a famous Doctor of your own, and one of the Sorben-Colledg, Picherellus by name, did ingenuously confess, St. John had in these few words put out the fire of Purgatory (a). And I am perswaded you would have been ashamed

[a] De Missa. p. 156.

to have kindled it again, but that by this craft you get all your living.

I think I need say no more to this point: let us now go to another. We have discoursed of Purgatory: Now if you please, let us discourse of the ways whereby you pretend to free men from it, which is by Absolutions, and Indulgences, and that which is necessary thereunto, to wit, Auricular Confession.

Pop. It is well you mention that, for I assure you it is a matter of Salvation and Damnation; our Council of Trent hath determined, that it is by Divine right necessary: and as attrition alone (which is a grief for sin, arising only from a fear of Hell) will save a man where confession to a Priest follows; so all the repentance in the world will never save him without this confession to a Priest, viz. actual where it may be had, or in desire when it cannot be actually had.

Prot. Since you lay so much stress upon it, I expect suitable evidence for it. But first I pray you inform me, what your Doctrine is in this point.

Pop. I will give you that in the words of the Council of Trent as near as I can: they say, That every Christian is bound under pain of Damnation, to confess to a Priest all his mortal sins, which after diligent examination he can possibly remember; yea, even his most secret sins, his very thoughts, yea, and all the Circumstances of them which are of any moment [a].

Prot. Now let me hear your strongest Arguments to prove this.

[a] Concil. Trident. sess. 14. de pœnitentia cap. 4.
Pop.

Pop. You shall. Our two great Arguments are these; First, Priests are by God made Judges, and intrusted with power of the Keys for the Remission of Sins: but no Judges can exercise Judicature, unless they know and understand the cause; and the Priest must know all the particular sins, and their circumstances by the mans own confession, or else he knows not whether to bind or loose him, to forgive or to condemn him: This is the Argument upon which the Council of Trent builds their Decree [b].

Prot. Tell me I pray you, Is it necessary to Salvation, to confess every particular mortal sin? What if a man unavoidably forget some of them?

Pop. In that case we confess they may be pardoned without it, and it may suffice to say with David, Cleanse thy servant from secret sins [a].

Prot. Now your Argument is quite lost: For it seems in this case (which may be in many hundreds of sins, especially in a person of bad memory), your Judg can pass sentence without knowing the particular Cause, and therefore such knowledg is not necessary to his giving Absolution. Moreover, Tell me, I pray you, may not a Priest absolve him from his sins, whom Christ hath absolved?

Pop. Yes doubtless.

Prot. And is not every Priest bound to believe, that Christ hath absolved every person that is truly penitent?

Pop. There is no question of that.

Prot. Suppose a sinner hath visibly forsaken all his wicked ways and company, and lives a

[b] Ibid. [a] Ibid.

very holy life before he comes to the Priest, and the Priest is certainly informed of this: Is not the Priest bound in that case to believe he truly penitent?

Pop. *I should be most uncharitable if I should say that.*

Prot. Then he may without any more ado upon his desire absolve him, because it appears that Christ hath absolved him. It is not at all necessary to a Priest to this purpose to know whether a man be a greater or a less sinner, since the grace of God is offered unto great as well as little sinners: and therefore seeing this is your strong argument, and that learned Council could find no better, I see your cause is very low and bad; but I suppose you have some other Argument for it.

Pop. *There is so, and that is Jam. 5. 16. Confess your faults one to another.*

Prot. Is this your strong Argument? here is not a word of the Priest, nor of Confession to him, but only to our fellow-Christians: this confession is mutual; and it will as well prove that the Priest is bound to confess his sins to the people, as that the people are bound to confess to the Priest: the very next words are, *Pray one for another*; what, are we bound to pray only for the Priest? It is one thing that sets me against your Religion, to consider what pitiful arguments you rely upon. I am assured your own brethren confess the weakness of this argument, as *Vasquez* [a], and *Cajetan* [b],

[a] *In 3 Thom. q4: 90. Art: 1. sect. Omittimus.*

[b] *In Locum.*

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and *Canis* [c], but it seems you have no better. The weakness of your arguments for it, might save me the labour of mine against it; therefore I shall only offer to your thoughts these two considerations.

1. Your Doctrine makes that necessary to salvation, which God hath not made necessary. There is no command of God or Christ for it, as your eminent Doctors acknowledg* and it sufficiently appears from the vanity of your proofs for it; you confess it was not necessary in the old Testament, and yet there was as much need and use of it then as now, and Christ hath made the condition of his Church not more, but less burthensome than it was before. Many commands and exhortations to repentance there are in Scripture, not one which either commands this Auricular confession to a Priest, or declares the necessity of it; produce one place, and I yield; there are many instances of *John* the Baptist, and Christ & the Apostles, either actually giving, or in Gods Name proposing and offering remission of sins upon the conditions prescribed in the Gospel [a], among which, not one of them requires this Auricular confession. Bring one instance to the point, and I yield.

Pop. *I will give you two instances*, Mat. 3. 6. The Pharisees were baptized-----confessing

[c] *Relict. de Pœnit. par. 6.* * *Scotus & omnes decretorum interpretes inquit Maldon in summa qu. 18. Art. 4. Cajet. in Joh. 20. 22. Bell. de pœnit. l. 1. c. 4.* [a] *Luk. 18. 13. Mat. 9. 2. Act. 2. 38. & 3. 19. & 22. 16.*

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their sins; and the conjurers confessed their sins, *Act. 19. 18.*

Prot. These places do both speak of publick confession, and in case of scandalous sins (which we acknowledg to be a duty); but what is this Auricular confession? will you never speak to the purpose? besides, these places cannot be meant of Auricular confession, for that was not then instituted, as your Council of Trent confesseth. Well, I see you can bring neither instance of this confession, nor precept for it, and therefore I am sure there is no sin in the neglect of it; for *where there is no law, there is no transgression, Rom. 4. 15.*

2. Your Doctrine makes that insufficient for pardon and salvation which God makes sufficient. The great God assureth us, *That he that confesseth and forsaketh his sins, shall find mercy, Prov. 28. 13.*

Pop. That makes against you, for you see there is confession required.

Prot. And no doubt it is a mans duty to make confession to God, and in case of wrong unto men, and sometimes to a Minister also, as in case of doubt or trouble of conscience; but this is nothing to Auricular confession, nor can the Text mean that, for you grant it was not as yet instituted. God declares that *if the wicked forsake his (evil) way and thoughts, and turn unto God, he shall have mercy, Isa. 65. 7. so Isa. 1. 16, 17, 18. so Act. 16. 31. St. Paul in Gods name promiseth, believe on the Lord Jesus and thou shalt be saved. Thus Rom. 10. 13, whosoever shall call upon the name of the Lord, shall be saved: And who dares say that he that doth all these things shall not be saved, unless he confess*

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fess to a Priest, since God never spake such word? What is it to add to Gods word, this be not? The terms upon which Christ offered, promised Salvation, are, *Repent and live.*

Pop. *Auricular confession is a part of repentance.*

Prot. When Christ preached that Doctrine it was no part of repentance, for you confess it was not then instituted; your Council of *Trent* determines, that it was instituted by Christ after his resurrection*. And you will find it hard to perswade any rational man, that repentance wanted a necessary part before Christ's resurrection, or that it was of one kind before it, and quite another after it. But I will not waste more time about so vain a fancy for my part, I rest upon Christs gracious promises to repenting and believing Sinners: By Gods grace I will endeavour to do these things and I doubt not but he will make good his word, whether you will or no: let God be true and every man a liar.

But possibly you have better Arguments for *Absolutions and Indulgences*: Produce them but first let me hear what your Doctrine is on this point is.

Pop. *I will give this in brief, together with the rise and ground of it: we believe, First, That there are divers Saints who not only merit for themselves, but a great deal to spare, and all their merits are put into one treasury. Secondly, That these merits are applicable to others, so as God will pardon Thomas, for ex*

* *De Pœnitentiâ.*

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...ple, for *John's* merit. Thirdly, That God hath put this treasure into the Churches, that is, the Popes hands, and from him into the hands of all Priests, who have a power to apply these merits as they see fit.

Prot. There is nothing sound and solid in this whole discourse ; first, I have proved that there is no Purgatory, there is your foundation of indulgences gone ; next, I hope, ere we part, I shew, that there is no such thing as merit by good works, which is another of your foundations. Next, that *any mans merits* (except Christ) may be applied to another, I pray you inform me, for I have learned quite otherwise : I read that *every one shall bear his own*

...arden, Gal. 6. 6. *Every one shall receive according to what HE hath done in his body*, 2 Cor. 5. 10. The wise Virgins differed from you, they thought they had oyl little enough for themselves, and none at all to spare, Mat. 25. 9. So you are Virgins, it seems you are none of that sort. If you can prove this conceit of yours, do.

Pop. *I will give you a clear place*, Col. 1. 24. Paul saith, I now rejoyce in my sufferings for you, and fill up that which is behind, or that which is lacking of the afflictions of Christ in my flesh, for his bodies sake which is the Church.

Prot. First tell me, do you think any thing was lacking or defective in Christ's sufferings?

Pop. No, *You use to charge us with that opinion*, but falsely.

Prot. It is well you grant thus much : but if you denied it, a cloud of plain Scriptures would

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would force you to grant it, which tells us, that by one offering Christ perfected for ever them that are sanctified, Heb. 10. 14. And that he is able to save to the uttermost, Heb. 7. 25. By suffering of Christ, then, we must understand the sufferings of Christ mystical, or Christ in his members, which are usually so called (a); where Christ had done suffering in his person, he left it as a legacy to his members that they should suffer with him, and for him (b), and St. Paul bore his share in these sufferings; and for the last clause of his suffering for the Church, the phrase, it is true, is ambiguous, and sometimes indeed it signifies to satisfy Gods justice for another, but in this sense St. Paul rejects it with indignation, 1 Cor. 1. 13. *was Paul crucified for you* but it is not always thus taken, for St. Paul said he suffered for Christ, 2 Cor. 12. 10. not sure to satisfy for him: There is therefore another sense, and that is, he suffered for the Church edification and establishment, and so indeed he elsewhere explains himself, Phil. 1. 12. *I am told that your own brethren understand it thus (c), and your Bellarmin confesseth that the words may be thus expounded, but only saying the words may conveniently receive this sense* (d) which is as much as to say, if you will be courageous, you may grant him the Argument; but if you do not, he cannot prove it. But admitting there be such a treasury of Merits for others as you pretended, how prove you that your Pri-

(a) Act. 9. 4. 2 Cor. 1. 7. Heb. 11. 27. Act. 9. 16. & 14. 22. 2 Tim. 3. 2. (c) Tho. Justin. in locum.

are made Judges, and invested with such a power of distributing those Merits, and giving Absolutions as you challenge?

Pop. *Our great Argument is, Joh. 20.23, Whosoever's sins ye remit, they are remitted; and whosoever's sins ye retain, they are retained. Answer me this Argument, and I will yield up this cause.*

Prot. What Argument do you draw from these words?

Pop. *Hence it appears, that Ministers are made Judges, and intrusted with full power and authority of binding and loosing, so as Christ doth not loose (or forgive) a sinner by himself, but only by the Priest, as Bellarmin saith (1). And to make properly, as our most learned Vasquez affirmeth, God doth not properly loose a sinner, but only approves of the Priest's loosing of him (b).*

Prot. Now in my opinion, it were good manners to make the Priest come after God, and not to make God depend upon the Priest. It seems then, if the Priest should grow surly or envious, and deny me a pardon, Christ cannot help me, for he hath given the power out of his hands: So you make the Priest the Judge, and God only the Approver. The Lord rebuke this spirit of Blasphemy. Again, nothing is more familiar in Scripture, than for Gods Ministers to be said to do that, which they do only authoritatively declare that God will do. Thus God saith to Jeremy, *I have set thee over Kingdoms, to root out, and pull down, and destroy;*

(a) De pœnit. l. 3. c. 3. (b) In 3 partem Thomæ 84. art. 3.

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that is, by declaring that God would do it, in like manner, Gods Ministers are said to bind and loose, because they have from God authority to declare a sinner to be bound by his sin, or loosed from them, which (if they declare truly, and according to Gods word) God in Heaven doth and will make it good. * As for this text, it saith nothing but this, That every one whom they bind or loose, that is, proceeding according to their rule (which is always to be understood) shall be bound or loosed in Heaven; but it doth not say, that no man is bound or loosed, but they whom the Priest bindeth and looseth.

But besides, if all these things were granted, How doth this Text prove, that the Priest or Pope can absolve or release any souls out of Purgatory, if there were such a place? I pray you tell me, Can the Pope bind any soul, and keep him in Purgatory?

Pop. No, we do not pretend to that.

Prot. Then he cannot loose a soul neither out of Purgatory; for I am sure binding and loosing are of the same extent. But upon second thoughts, I must own your discretion; for the binding of souls in Purgatory was an invidious and unprofitable work, and would have bound up mens hearts and peries: It is only the loosing of them out, which opens their Purgatorial strings, and tends to the edification of the Church, that is, the Pope and Priests (as they always understand that word). In sober seriousness, it is enough to make any serious Christian abhor your Church, that your Pope should be content to usurp a power over the whole

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visible world, but that he should extend his Authority to the other World, even to Purgatory. In my opinion he had done more wisely to have extended his Empire to Hell, for there are many of his Predecessors (so far as can be judged by any mans life) whom he might have appointed his Deputies: but there is never a Pope in Purgatory; for they who can release others at pleasure, will certainly deliver themselves: But now I speak of that, I pray you tell me if it be true that I have heard, That the Pope when he dies, receives Absolution from his Confessor; and that after his death, the Cardinals give him Absolution, and give order for the singing of abundance of Masses?

Pop. *It is true, I was at Rome when the last Pope died, and it was so then, and our Books justify it.*

Prot. I am much pleased with your Ingenuity, so the Pope give the Priest a power to pardon himself; methinks he might save the charges of a Confessor: it were enough to say, *I absolve myself.* But tell me, Do you say Masses for any that are in Heaven, or in Hell?

Pop. *No, we utterly disclaim that.*

Prot. Then I perceive the Pope goes into Purgatory. I see your Popes are not self seeking men (as they are slandered to be) that help so many thousands out of Purgatory, and leave themselves in.

But really, this is to me a convincing Argument, that you do not believe your selves, but deceive poor silly people against your Consciences, for else you might be assured, the Pope would

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would never come into Purgatory ; for you say he can keep himself out, and no man doubts of his will to do it. Besides, your Doctrine usurps upon Gods Prerogative ; I had thought it was only my Father in Heaven to whom I should have prayed, *Forgive us our Trespases* : Now, seems, we must pray so to one of these Padre upon earth. You make Subjects the Supreme Judges of all Offences committed against the Sovereign, and your Priests sit as Umpires between God and the sinner, and determine what satisfaction God shall have, and what penance the sinner shall undergo. Methinks they are brave Fellows ; and now I see it was not without ground, that Father Cotton bragged, That he could do anything when he had his God in his hand (that was the Sacrament) and his King upon his knees (in Confession). I think you will bring Christ upon his knees too, for it seems you have resolved, that he shall stand to your Priests Absolution.

I might add to this, That you leave the souls of people to endless perplexities ; you confess that Indulgences profit not, *If a man be not in the state of grace* [a], (which you say a man cannot certainly know) or *if a man have not made a true and full Confession after sufficient examination* * (and who knows when he hath done these things sufficiently) ? or *if the Priest do not intend to pardon him*, (and who knows another man's intentions) ? and yet you would have me so desperate, to venture my soul upon such

[a] Bell. de Indulg. lib. 1. cap. 13 * Council of Trident. de Pœnitentia.

andy foundations, that your selves are afraid
and a'hamed of. But to leave this, I perceive
that this, and divers of your other Doctrines,
are grounded upon that of the Merit of good
Works, which because I judg a very pernicious
and dangerous Doctrine, let me hear what you
can say for it : but first, let me understand your
doctrine ; for I have heard some of you cry
out, that our Divines slandered them, and
profess that they did not hold Merit strictly,
but cast the honour of all upon Christ, and the
grace of God ; therefore I pray you inform
me.

Pop. *I will be plain and candid with you, I do
not like such Artifices ; The Council of Trent in
plain terms affirms, That our good works do tru-
ly Merit increase of grace and eternal life [a] ;
and our famous Bellarmine disputes, and proves,
that good works do not only Merit in respect
of Gods gracious Covenant, but in regard of the
worthiness of the works themselves ; and that
eternal life is not only due from Gods liberality ;
but from his just Judgment [b].*

Prot. *I pray you tell me, Hath Bellarmine such
expressions as these, That because God would ho-
nour his Children, he would have them to get Hea-
ven by their merits, which is more Honourable to them,
than to receive it by Gods free gift ?*

Pop. *Bellarmino doth say so (c).*

Prot. *I see he was a man of a brave spirit and
much a Gentleman : but in my poor opinion,
he should have taken a little care for the ho-*

[a] Cap. 11. 32. [b] D. *Justificat. lib. 5. cap.*
16. & 17. [c] *De Justif. lib. 5. cap. 3.*

nour of God, as well as of the Saints: But I have heard of many strange expressions ascribed to your Authors I hear your *Tapperus* saith, Far be it from them, that righteous men should expect eternal life, as a beggar doth an alms. It is much more glorious, that they should receive it as Conquerors and Triumphers, and possess it as a reward due to their labours (d); I see also this was a man of honour. And again, That our good works deserve the reward from God, as from a just Judge, and are able to abide the severe judgement of God, though he weigh all circumstances (e). I am told that your renowned *Vasquez* saith, That Eternal life is due to the works of good men, without any Covenant, or the favour of God (f). And your learned *Cajetan* and *Dominicus a Scoto* say as much as I hear *Bellarmino* reports (g). And that *Vasquez* again saith, The merits or person of Christ, adds no worth to the works of good men (h). This man was resolved so far to tread in *Abraham's* steps; as *Abraham* would not receive from the King of Sodom, so he would not receive from Christ, from a thread to a shoe-latchet, lest it should be said Christ had made him rich. Are these things true?

Pop. It is so.

Prot. Then sure I am, our Religion is the safest way; if we do err, it is in giving too much to God? but if you err, it is no less than the worst kind of sacrilege, to rob God of so much of his glory, and the honour of your salvation.

(d) In Explic. Artic. *Lovan.* Tom. 2. Art 9.

(e) Ibid. Art. 8. (f) In 1 secundæ Tom. 2. dis. 214.

(g) De Justif. l. 5. c. 17. (h) ubi supra.

Yet, if you can prove this, I will receive it.
Produce your strongest Arguments.

Pop. *First then, I prove it hence, That Eternal Life is called a reward, Matth. 5. 12. And given to Labourers in the Vineyard, Matth. 20.*

Prot. We must compare Scripture with Scripture; other places tell us *It is an Inheritance, Gal. 4. 7. Rom. 8. 17.* The same Estate cannot be mine both by inheritance and purchase.

Pop. *Yes it may, I will prove it by an instance, The glory which Christ had, was his by inheritance (for he was heir of all things) and yet by purchase, Phil. 2. 8, 9.*

Prot. I thank you for this Objection, I have scarce had any thing from you like a solid Argument, but this; it deserves an Answer. First then, this will not reach our case: The great hinderance of merit in our works, is, that the best of them are imperfect, and a debt we owe to God before-hand; but Christs works are of another kind, they are complete and perfect, and in part no debt; for though when Christ was made Man, he was a debtor to God, and bound as a Creature to fulfil the Law; yet this was a voluntary act, and no debt to God, that he would become Man, and so put himself under the Law. Besides, the dignity of his person made his works proportionable unto all the glory he received; whereas *all our sufferings are not worthy to be compared with our glory.* Rom. 8. 18. Secondly, It might be both an Inheritance and Purchase in Christ in divers respects, because he had two natures; as he was God, or the Son of God, it was his Inheritance, and belonged to his Manhood only as united with the

Godhead; as he was Man, he might purchase it, by what he did and suffered in the flesh: But in us there are not two natures, nor any of these pretences to merit. Moreover, Scripture speaks of two kinds of Rewards, the one of Grace, the other of Debt; and withall affirms, That the reward which God gives to good men, is meerly of Grace (as we profess) and not of Debt (as you pretend) *Rom. 4. 4.*

Pop. Possibly it may be of both, as Bellarmine saith (i).

Prot. No, the Apostle forbids that, *Rom. 11. 6.* If by grace, it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work; and this reward is not given to him that worketh, but believeth, *Rom. 4. 5.* No Protestant could speak our Doctrine more fully.

Pop. But God gives this reward to men for working in his Vineyard, *Matth. 20.*

Prot. It is true, but still the reward appears to be of grace, because it is alike to him that came at the last hour, as to them that had born the heat and burden of the day, *verse 12.* but that Heaven is a reward of justice, and a due debt (as you profess) this Text proves not, and other Scriptures plainly contradict.

Pop. But God is said to reward men according to their works, that is, according to the proportion of them, and that implies merit.

Prot. Not so neither: for since God is pleased to reward in us his own gifts and graces, not our merits, as St. Bernard speaks, he may still keep

(i) *Lib. 5. cap. 17.*

the proportion, and to them to whom he gives more grace here he may give more glory hereafter; and yet there is no more merit in this additional reward, than in the rest. Again, I may as well conclude the blind men merited their sight, because Christ saith, *Be it unto you according to your faith*, Mat. 9. 29, as you gather merit from this phrase, *according to your work*; therefore let me hear if you have any other Argument.

Pop. Our works are mentioned as the causes for which God gives eternal life, Mat. 25. 'Come ye blessed, for I was hungry, and you fed me, and other like places.

Prot. St. Paul did not think this a good Argument; for, though he knew that it was said of Abraham, *because thou hast done this, I will bless thee*, Gen. 22. 16, 17, yet he positively denies the merit of Abraham's works, Rom. 4. and Gal. 3. And he saith of himself, *I obtained mercy, because I did it ignorant'y*, 1 Tim. 1. 13, yet I hope you do not think his ignorance merited mercy: The King saith, *I forgive thee all that debt, because thou desiredst me*, Mat. 18. 32. Did his asking deserve it? Besides all this, if God did reward them for their good works, this will not prove merit; if God reward men infinitely more than their good works deserve (as God indeed doth) and Bellarmine acknowledgeth so much *.

Pop. But good men are said to be worthy, Rev. 3. 4.

Prot. They are so comparatively to other men, and also by Gods gracious acceptance in and through Christ; but otherwise, the holiest Saints of God have ever judged themselves unworthy of the least of Gods mercies / so far

were they from thinking they were worthy of eternal life) *Gen. 32 10. Matth. 8. 8.* And since it is Gods grace which gives them all their worth and meetness for Heaven, *Colos. 1. 12*, it is impudence to pretend to merit from God by it. If yet you will boast of your own worth and merit, answer the Apostles question at your leasure, *1 Cor. 4 7*, *For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* If you can baffle your Conscience now, you will find it an hard question to answer at the last day.

Pop. But eternal life is given them by Gods justice, *2 Thef. 4. 6. 1 Tim. 4. 7, 8.*

Prot. This word also doth not prove any merit, for Gods Justice is oft-times taken improperly; I read, *1 John 1. 9*, *If we confess our sins, he is just and faithful to forgive them;* yet justification is not merited as you confess, but is an act of meer grace, *being justified freely by his grace, &c. Rom. 3. 24, 28*, Thus *2 Pet 1. 1*, we are said to obtain precious faith through the righteousness of God; and yet faith is the gift of God, and you confess that is given without merit (for you grant none but justified persons can merit); therefore in such places, justice is taken either for equity, and the congruity of it with Gods nature or word, or for the faithfulness of God, or the like.

Pop. Since you despise my Arguments, let me hear if you have better against the merit of good works.

Prot. You shall, and methinks that one place, *Luke 17. 10*, should convince you, *When ye shall have done all these things which are commanded say, we are unprofitable servants; we have done*

that

that which was our duty to do.

Pop. Christ doth not affirm they are unprofitable, but only bids them say they are unprofitable, and teaches them to be humble (a).

Prot. Very well: then you think Christ taught them to think one thing, and say another; that is, he taught them the art of lying, and that to God.

Pop. I answer further, That without Gods grace, men are unprofitable; they only can merit that are in the state of grace, as our Church holds.

Prot. Doth not your Conscience tell you, the Apostles, whom Christ commands to say thus, were in the state of grace?

Pop. Though a man cannot profit God, he may profit himself.

Prot. If he cannot profit God, he cannot properly merit any thing from God; for that implies a proportion between giving and receiving.

Pop. It is true, we are unprofitable by our selves in regard of Gods absolute Sovereignty; but not, unprofitable, in regard of Gods gracious Covenant.

Prot. It is ridiculous to say that is merit properly which depends on Gods meer grace; and besides, the Pharisees themselves, whose error Christ there strikes at, were never so vain or absurd, to think they could be profitable to God in any other sense than what you affirm.

Pop. Let me hear your other Argument.

Prot. The nature of merit shews the impossibility of it in men: It is evident that to merit, these, amongst other ingredients, are required:

(a) Bell. de Justif. l. 5. c. 5. sect. quart.

First, That the work be not due already: Doth any man deserve an Estate for that money whereby he payes an old debt?

Secondly, That the work be our own: You do not think a Noble-man's Almoner merits by distributing his Masters Alms.

Thirdly, That it be profitable to him of whom he merits.

Fourthly, That the work be perfect; for that action which needs a pardon, certainly cannot deserve a reward.

Fifthly, That it be suitable to the reward: If I present my Prince with a Horse, and he requite me with a Lordship, who but a Horse would pretend this was merited?

Pop. *I must acknowledg most of these things are true, but this doth not concern our works.*

Prot. That we will now examine: and first all the works now we can do for God, are deserved by him: It fills me with horreur to hear men pretending to merit of that God who (as they profess) created them, and every day upholds their Souls in life, and redeemed them, and is so infinitely before-hand with them every way; Tell me, Dare you say that God doth not deserve that you should do the utmost you can for his service and glory?

Pop. *I will not say so.*

Prot. Then it is impudence to pretend merit from God; besides the good works we do, are not properly our own, but Gods; Faith is the gift of God, Eph. 2. 8. Phil. 1. 29. So is Repentance, Act. 11. 18. & 5. 31. And in general, Every good and perfect gift is from God, Jam. 1. 17.

Pop. *The first grace is from God; but that I use it aright, that is from myself, and thereby it is that I merit.*

Prot.

Prot. St. Paul was not of your mind; What good work is there, but it lies either in willing or doing? yet both these *God works in us*, Phil. 2. 13, not only the power of believing, but the act too (and suffering also) is *the gift of God*, Phil. 1. 29. And *St. Paul's* abundant labours in the Gospel, which certainly amounted to merit, if there were ever such a thing in the World, and which, if any thing was his own act, yet he dare not take to himself, *I laboured, yet not I, but the grace of God which was with me*, 1 Cor. 15. 10. No less evident is it, that our works cannot profit God, *Psal. 16. 4. Job 22. 3. & 35. 7.* As also our best works are so far from meriting, that they need a pardon from the infirmities accompanying them, by reason of which the best of Saints have been afraid of the severe judgments of God even upon their best works; so was *Job (a)*, and *David (b)*, and *Paul (c)*. And lastly; it is so evident that our works are not proportionable to the reward, that *Bellarmino* hath a Chapter upon this head, to prove that *good works are rewarded above their desert (d)*; and therefore it is an intollerable arrogance to affirm, That divers of the Saints have not only merit enough to purchase eternal life, but a great deal to spare for the relief of others.

To let this point pass, now I would willingly be informed of two things which concern us Lay-people in an especial manner.

First, Why you defraud us of the Cup?

Secondly, Why you order Prayer to be

(a) *Job* 9. 2. (b) *Psal.* 130. 2.. (c) 1 *Cor.* 4. 4..

(d) *De Justif.* l. 1. c. 19.

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made in a Language that many, nay, most of
us do not understand: For the first you rob
us of one half of the Sacrament: *Viz.* of the
Cup; what can you say to acquit your selves
from Sacriledge?

Pop. *Let me hear what right you have to it.*

Prot. First, I remember you disputed for
Transubstantiation out of *John 6*, which you
said, spoke of the Sacrament; now, if you say
true, there is a passage in it, *ver. 53, Except*
you eat the flesh of the Son of man, and drink his
blood, you have no life in you: If this be spo-
ken of the Sacrament (as you say it is) and
the Wine be really his blood, then you do no
less than murder all your people, by robbing
them of that which is necessary to their life.

Pop. *Not so (for as I shall shew you) you have*
the Blood in the body (or bread).

Prot. If it be so, yet my taking it in that
manner, cannot be called a drinking it, unless
you will say that every man that eats rawish
meat, may be said to drink the blood which he
eats in it; but further; I think we have as great
right to the Cup, as your Priests; we have
Christ's *do this*, and you pretend no more: In
short we have both the Legacy and Command
of Christ fortified with this strong reason, *This*
Cup is the New Testament in my blood. which is
shed for many for the remission of sins; whereby it
sufficiently appears, that the sign belongs to
all that have interest in the thing, and are ca-
pable of discerning the Lords body; and this
command of Christ is expresse and positive,
Mat. 26. Drink ye ALL of it; it is remarkable
that he doth not say, *eat ye all* (though they
were to do so) but *drink ye all of it*, as fore-
see-

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being the Sacriledge of your Church; what can you say to this?

Pop. *First, I say, here is no Command, but an Institution only.*

Prot. I understand no subtilties; but if you say, this was no command of drinking, then it was no command of eating, to say, *Take, eat,* and so the Sacrament is not commanded: but people may receive or refuse it as they please, and Christs *do this*, is no more than *do as you list*; for my part I shall never know when Christ commands any thing, if this be not a command, for no command can run in more expresse words.

Pop. *If this be a command, it concerns only Priests, for such the Apostles were, and they only were present.*

Prot. Since it is evident, that eating and drinking belong to the same persons; if the one be restrained to the Apostles, so is the other; and because you confess the eating belongs to the people by vertue of this precept [*Eat of it*] by the same reason doth also the drinking reach to them also by vertue of that precept [*Drink of it.*] Besides, the Apostles, though they were *Ministers*, yet in this act they were in the peoples stead, and Christ was the *Minister* or dispenser of the Sacrament, and they only the *Receivers* of it at this time.

Besides as they were *Ministers*, he bad them *do this*; that is take and distribute Bread and Wine to the people as he had to them; If *Ministers* be under any command of administering and giving the Sacrament, certainly it is here (for no command can be more expresse) and

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and if they are commanded to give the Bread to the people, they are commanded to give the Wine also, for here is no difference at all.

Add to this, that St. Paul hath put this out of doubt, and he expounds this of, and applies it to the people; for thus he writes to all the Corinthians, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup,* 1 Cor. 11. 28. in four verses together, viz. 26, 27, 28, 29, eating and drinking are inseparably joyned together, which you have so wickedly divided: If it be a Command, *Let a man examine himself* (which none will deny), then it is a Command (which immediately follows) *So let him eat this Bread, and drink this Cup.*

Pop. *It doth not appear that there is an absolute command of drinking, but only that as oft as they do drink it, they should drink it in remembrance of Christ.*

Prot. If this be so, then here is no command for the Priest either to Consecrate the Cup, or to receive it. And further, then here is no command for his Consecrating or receiving the Bread neither; for there is no more than a *Do this*, and that is for the Wine as well as for the Bread.

Pop. *Here is a difference, for he saith of the Body simply, Do this in remembrance of me; but of the Cup, This do ye as oft as ye drink it.*

Prot. If ye lay any stress upon these words, *As oft as ye do it*, I beseech you make use of your eyes, and you shall read it is said of the Bread, as well as of the Cup, Ver. 26. *For as oft as ye eat this Bread, and drink this Cup.* Well, I am sorry to see that you dare oppose such plain Scripture, upon such pitiful pretences. But I

pray

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pray you let me ask you, I have been told that your famous Council of *Constance*, in their Canon for the receiving the Sacrament in one kind, have these expressions; *Although Christ did minister this Sacrament under the forms of Bread and Wine,---And although in the primitive Church, this Sacrament was received by the faithful under both kinds---* Yet they make a Canon, that it shall be received under one kind only. Is this so? Pop. It is true, they are the very words of the Council. Prot. This was a wise Council indeed, wiser than Christ and all his Apostles but I should think we are on the safest side, having Christ and all the Primitive Churches for our patterns; and by this I see what to judge of your glorious pretences, that yours is the ancient and Apostolical Faith, and ours (forsooth) but a new Religion. But I pray let me hear what you have to say for this fact of yours in taking away the Cup? I see Scripture is against you, and the ancient Church, at least so far, that for 1400 years together the people might drink of the Cup (if they would) as I am told your *Becanus* confesseth. *

Pop. You are greatly mistaken, we have Scripture for us, we have examples there of receiving the Sacrament in one kind, Acts 2. 42. They continued in the Apostles Doctrine, and in breaking of Bread: and Acts 20. 17, they came together to break Bread.

Prot. It is usual to express an whole Feast by this one thing, *Christ went into the Pharisees house to eat bread*, Luk. 14. 2, I suppose you think it was not a dry Feast; *Josephs Brethren sat*

* *In manuali de communione sub utraque specie.*

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to eat, Gen. 37. 25, so Acts 27. 35, Paul (and the rest) took bread and eat it, yet none doubts but they had drink with it. Besides, here is as much said of the People, as of the Ministers drinking of the Cup; that is, neither is here mentioned; and if the silence concerning the Cup be a good Argument, it proves that neither did partake of it: if it be not, then both might partake of it: But what have you more to say?

Pop. You need not be troubled so much at the loss of the Cup, since the blood is contained in the Bread; that is in the Body, by concomitancy.

Prot. This is in effect to tell Christ, the Cup was a superfluous device: Besides, we are commanded to drink the Cup: If I should dip bread in drink, and eat it, no man will say I drink the bread. Again, this destroys the main end of the Sacrament, which is to shew forth Christ's death, and the shedding of his blood; and this was the reason why Christ appointed the Bread and Wine apart, as the fittest means to bring to our memories the pouring of his blood out of his body for us; and as God would have us to remember the thing, so he commanded us to use this sign of drinking the Cup.

Pop. But there are many weighty reasons why it is not fit you should partake of the Cup.

Prot. I dare not forsake plain Scripture for any subtil pretences of Humane Reason; but let me hear them.

Pop. 1. In some Countries wine is not to be had. 2. Some there are who have an antipathy against wine, and cannot drink any. 3. There is great danger

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danger of spilling the wine, which is the blood of Christ.

Prot. Are these your weighty Reasons? I see the Reason and Religion of *Rome* are both of a Complexion. But I pray you how came it to pass, That Christ and his Apostles, and all the Primitive Christians, for so many hundreds of years should prescribe and use the Cup, notwithstanding those Reasons? surely if these Reasons are strong now, they were so 1660 Years ago: Wine was as scarce then (as now it is) in some Countries; abstemious persons were then as well as now; the Wine might be spilled then as much as now. But they feared none of these things; either they were all stupid that did not see these things, or your Church is Audacious, that dare in effect teach Christ and his Apostles what they should have done. It might peradventure be added, that in such places where Wine cannot be had, or for some persons who cannot drink Wine, some other thing proportionable to it may be allowed; but if it might not, or if in such special Cases they were confined to one kind, I am sure it is a ridiculous Consequence, that because they must be content with the Bread that cannot drink of the Cup, therefore they that can, shall go without it; and because it may be omitted where it cannot be had, therefore it shall be omitted, where it may be enjoyed. And for the danger of spilling of the Wine, there is also danger in dropping some of the Bread, and so that should be denied: By this Argument also the Priest should not meddle with the Wine, for he may spill it; but indeed

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deed such phantastical Reasons as these deserve no Answer; they make me almost sick to hear them.

There is only one point more, I would be informed in, what you can pretend for it; and that is, That your publick Prayers are performed in a Language unknown to most of your people.

Pop. *What have you to say against it?*

Prot. What can be said more plainly and fully against it by us, than what St. Paul saith, 1 Cor. 14, there I find some, who having the Gift of speaking with divers languages, did use it without interpreting them in publick Assemblies; those the Apostle informs, that there is a better gift and more desirable than that of Tongues, namely prophesie; and he useth divers reasons, which are as so many undeniable Arguments against your *Latin Prayers*: He tells them it is their duty to manage publick Worship, so as the Church may be edified, *vers. 4, 5, 12*, I hope you will not deny this.

Pop. *None can deny that.*

Prot. Well; then he tells us that what is spoken in an unknown Language doth not edifie the Church, *vers. 4, 11, 12, 14*. 2. Yet again, the Apostle commands that if any do speak in an unknown Tongue, it must be interpreted, *vers. 27*, you disobey this command. 3. He argues that publick Prayers are so to be made by the Minister, that the people may say, *Amen. v. 16*. And he also tells us that no man can say *Amen* to that which he doth not understand, *v. 15*; so the Apostle stops all your starting holes.

Pop.

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Pop. *The very word Amen is Hebrew.*

Prot. You dispute not only against me, but against the Apostle himself; but *Amen*, though an *Hebrew* word, is by common use sufficiently known to us all, to express our consent to his Prayers, and Confidence that God will hear them. 4 Yet again, he argues, that strange Tongues are designed only for the Conviction of Unbelievers, not to be used by Believers amongst themselves, unless interpreted, v. 22, What can, or dare you say against such clear places?

Pop. *St. Paul speaks not of the ordinary service of the Church, but of extraordinary Hymns and Songs.*

Prot. That is false; he speaks of the ordinary service of the Church, though at that time there was something extraordinary in it; and besides, his reasons reach to all times and services, ordinary or extraordinary; must we not look to the Edification of the Church in the one as well as the other? Must not the people say *Amen* in one as well as the other? Let me hear therefore what you have to say for your selves.

Pop. *Preaching ought to be in a known Language; for the end of that is the peoples edification: but Prayers are made to God.*

Prot. Though they are made to God, yet they are made by the Church, who are to joyn in those Prayers, and to signify their Consent, by saying *Amen*, which requires their understanding: And moreover, that Chapter speaks as expressly of *Praying*, as it doth of *Prophesying* in the Church. Surely the people
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went not to Church to sit there like senseless Images, but to offer up a reasonable service, and to tender their *Prayers* and *Praises* unto God by the mouth of the Minister, as they did *Act. 4. 24.* *They lift up their voice with one accord.* And if we pray with you, we must understand; else we cannot pray in Faith (as it is our duty to do) and we shall fall into their error, to ask we know not what.

Pop. You need not concern your self about that; you may rely upon the wisdom and fidelity of the Church, who takes care that your *Prayers* be right.

Prot. I confess there is this great encouragement for it, that your Church it seems is wiser than *St. Paul*: but as a friend I advise you to give this Counsel of relying upon your Church to the *Indians*, or some remote places, for they that know her, will never trust her. For my part, my Saviours words make me cautious, *If the blind lead the blind, both shall fall into the Ditch.* If I had no other Argument of your Churches Fallibility and Apostacy, this one point were a sufficient evidence of them both. But what have you more to say?

Pop. I will give you then a Scripture-instance: *The Priests prayed in the Temple when the People waited without, Luk. 1. 21.*

Prot. What is this to the purpose? I do not read, that the Priest prayed at all, but only went in to offer Incense: but if he did pray, he did it alone; not with and before the people, as your prayers are; you might as well plead thus, Those Priests said nothing at all, and therefore your Priests needs only make a dumb shew, and may save their Latin (as well as the English) which

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which may be good Counsel for many of them that have so little to spare.

But seriously, can you, or any rational man think, these Reasons of sufficient weight to oppose against that great Scripture-rule of Edification, and the express words and plain Arguments of St. Paul? God deliver me from such besetting Religion.

Besides what I have said, I shall leave this with you at parting, That you do not only oppose Scripture, but also that ancient Church which you pretend to reverence, and to follow her steps, and your practice is contrary to the Church in all ancient times.

The Prayers of the Jews in publick, were always made in the Hebrew tongue, and in that tongue God gave them those Forms of Prayer and Blessing which were then used, Numb. 6. 10. God gave the gift of Languages to that end, that the Apostles might establish the Worship of God in every Nation in their own Language: And I am told, that Origen reports this to be the practice of the Church in his time (as well as his own Judgment), That every one did pray to God in his own dialect, Greeks in Greek, and Latins in Latine, &c. (a) Besides, I am told that your own Authors, Lyræ, Aquinas, and Hard-

(a) 'Οι λοιπὶ τῆς χριστιανῶν ἑδὲ τοῖς ἐν ταῖς θείαις γραφαῖς κειμένοις ἀνόματι—ᾠοῦνται ἐν ταῖς εὐχαῖς, ἀλλ' οἱ μὲν Ἑλλήνες Ἑλληνικοῖς, οἱ δ' Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὐχεῖται τῷ Θεῷ, καὶ ὁ πάσης διαλέκτου κυρίῳ τῇ ἀπὸ πάσης διαλέκτου εὐχομένων ἀκίνη. Orig. contra celsum. lib. 8.

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ing, and others confess, this was the practice of the ancient Church, and that one of your own Councils, that of Lateran in the year 1215, did make this order. that whereas in many places there were mixed people of Divers Languages and customs, the Bishops should take care to provide fit men, that should perform divine Service amongst them, according to the difference of Rites and Languages (b). Moreover, that your great cardinal Cajetan confesseth, that Prayers ought to be in a known Tongue (c). Are these things so?

Pop. I cannot deny it. Their Books are extant.

Prot. Then by this, I see, how far your Church is not only from Infallibility, but from common honesty, that dare pretend they hold nothing but what hath been by constant Tradition conveyed to them from the Apostles times until this day. And by this I shall judge of all your other brags of Antiquity in your Doctrine. So I see you are obstinate and incorrigible, and therefore I shall trouble myself no further to talk with you.

(b) Quoniam in plerisque partibus intra eandem civitatem & diocesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus & mores, districtè præcipimus ut Pontifices hujusmodi civitatum provideant viros idoneos qui secundum diversitatem rituum & linguarum divina officia illis celebrent, c. 9.

(c) Ex hac Pauli Doctrinâ habetur quod melius ab Ecclesiâ est orationis publicas quæ dicuntur, dici lingua communi clariè quàm dici Latine. Cajet in 1 Cor. 14.



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